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PATHWAY TO GOD

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3. Gurudev Ranade Maharaj	92	300	28,000/-
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Musings of the Editor...

Esteemed spiritual Aspirants,

Here's your favourite Journal. We were caught up in the heavy traffic jam of diverse activities at our ACPR such as two-day conference commemorating Shri Gurudev's 62 death anniversary, regular lectures by scholars for IAS, IPS students, readings from Shri Gurudev's works -all these you 'll find in report section.

Nobel Laureate Rudyard Kipling in his remarkable poem If, remarkable because the entire poem of 32 lines from first to the last line runs into a single sentence beginning,

'If you can keep your head when all about you are losing theirs..... .....you'll be a Man, my son!'

What a great message is conveyed thereby! Today , we human beings, the so-called crown of creation, need to evaluate ourselves whether we think, speak, act like men. In other words, do we really possess the qualities of head and heart ? We, the acme of creation need to inculcate skills of thought management, speech management, action management especially in these days of Soft skills. Every word we utter, every thought we generate and reaction to it we formulate, every act we perform should be well balanced thinking twice before putting into words and deeds. Let this wisdom dawn on us and let us re-learn to think rightly, speak rightly and act rightly for making this earth life a highly enlightened Divine Life.

This time it is veritably a unique number as there is confluence of Eastern and Western spiritual thoughts of saints like

Djnaneshwar, Tukaram, Kabir, Meerabai, Plato, Aristotle, Kant, Mother of Pondicherry Ashram and so on woven into the fabric of the issue. You will also find such thought- provoking articles as Indian and Western saints and their influence on the philosophy of R D. Ranade, Evolution of Mysticism from Nimbaragi Maharaj to R.D. Ranade, An Enquiry into the concept of Happiness in Lif and several other articles to satisfy your spiritual hunger. We thank ardently all the contributors for enriching our journal.

We are extremely grateful to the Chairman, Vice-Chairman, Secretary and all the Members of the Board of Trustees for their constant guidance and encouragement in our ardent endeavor in bringing out this issue.

We are beholden to the entire team at Impressions for their neat and elegant printing.

Wish you all a spiritually wonderful journey along your Pathway to God.

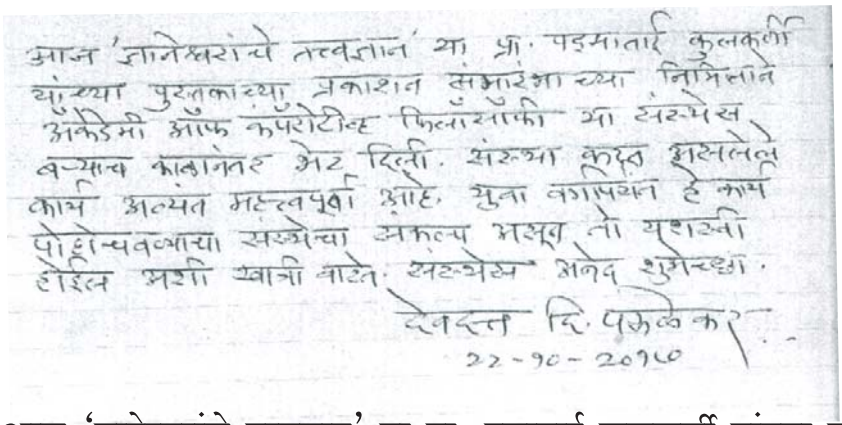
A line in appreciation/ criticism will enable us to do better in the next number.

Prof. Dr. Madhumati M. Kulkarni

Editor- in- Chief

I. Visitor's Response

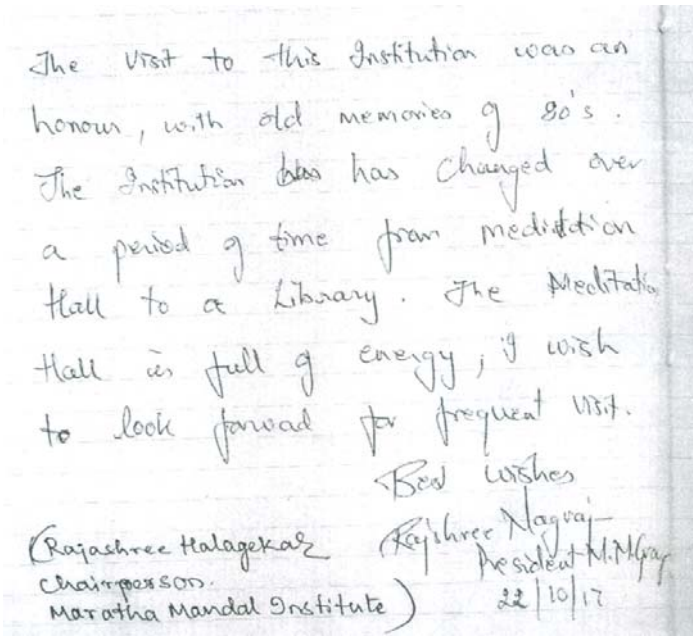
(Date 13-12-18)



आज 'ज्ञानेश्वरांचे तत्त्वज्ञान' या प्रा. पद्माताई कुलकर्णी यांच्या पुस्तकाच्या प्रकाशन समारंभाच्या निमित्ताने अॅकेडेमी ऑफ कंपेरेटिव्ह फिलॉसॉफी या संस्थेस बऱ्याच कालानंतर भेट दिली. संस्था करत असलेले कार्य अत्यंत महत्त्वपूर्ण आहे. युवा वर्गापर्यंत हे कार्य पोहोचवण्याचा संस्थेचा संकल्प असून तो यशस्वी होईल अशी खात्री वाटते. संस्थेस अनेक शुभेच्छा.

देवदत्त दि. परुळेकर

22-10-2017



22-10-2017

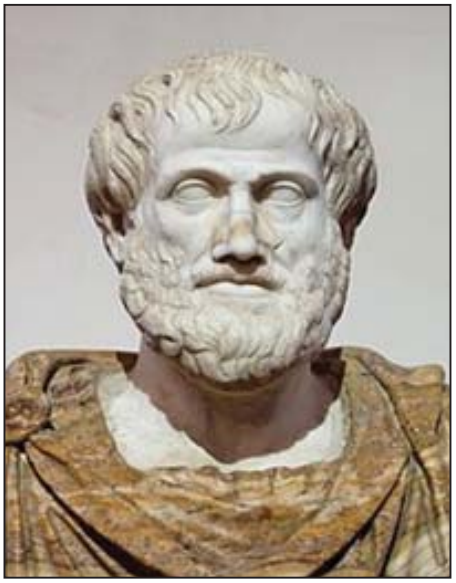
The visit to this Institution was an honour, with old memories of 80's. The Institution has changed over a period of time from meditation Hall to a Library. The Meditation Hall is full of energy, I wish to look forward for frequent visit.

Best Wishes.

Rajshree Nagraj

President 22-10-17

Aristotle's Influence on the Philosophy of Prof. R D Ranade


Aristotle.

Aristole was a Greek philosopher and polymath, a student of Plato and teacher of Alexander the Great. His writings covered many subjects, including physics, metaphysics, poetry, theater, music, logic, rhetoric, linguistics, politics, government, ethics, biology, and zoology. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality, aesthetics, logic, science, politics, and metaphysics. In metaphysics, Aristotelianism had a profound influence on philosophical and theological thinking in the Islamic and Jewish traditions in the Middle Ages. And it continued to influence Christian theology, especially the scholastic tradition of the Catholic Church. His ethics, though always influential, gained renewed interest with the modern advent of virtue ethics. All aspects of Aristotle's philosophy continue to be the object of active academic study today.

Padma Kulkarni, has written in the *Bhavan's Journal,* "Prof.R.D.Ranade highly appreciated Aristotle's scientific genius. He says, "in his criticism of Zeno's arguments, Aristotle contributes three important ideas to the history of thought. They are concerned with the distinction between Relative and Absolute Motion, the Philosophy of the Infinite and the Philosophy of Continuum". Though Prof. Ranade is all praise for Aristotle on some counts, he censures him on others. He himself holds a brief for the deductive method and for system building and therefore cannot agree with Aristotle who treated Eleatic philosophy slightly. He observes that Aristotle "fails to appraise correctly the importance of the deductive method in philosophy, which Melissos was one of the earliest to formulate and to carry to perfection."

I would like to give a real incident which shows that philosophy of

Prof. R. D. Ranade goes one step ahead of Aristotle. Once Prof. R. D. Ranade went to Shanti-Kunj, Banaras in 1908. Prof. E. A. Wodehouse also accompanied him. There they met two persons of Theosophical society – Mr. Samant and Mr. D. K. Telang. Prof. R. D. Ranade got a spiritual experience at that time. Mr. Samant talked to Prof. R. D. Ranade heart to heart and said – "The practice in Esoteric Section of our Theosophical Society is to contemplate on virtues." Then Prof. R. D. Ranade asked him on what virtues they used to practice in Theosophical Society. Mr. Samant then quoted two verses of the sixteenth chapter of the Bhagavad-Gita in which following nine virtues are mentioned –

Fearlessness, Purity, Self-control, Equanimity, Bravery

Equality of life, Compassion, Humility, Forbearance

Similarly, Aristotle has also said – "No virtue could be contemplated on unless we have practiced that particular virtue day after day in our life. In that way habit becomes character." Prof.R.D.Ranade gave too much importance to the moral method of meditation, but he went one step ahead to the metaphysical ideas and ethical virtues of the method of meditation. From his own experiences, he state that undoubtedly there is a great value of contemplation of moral virtues; but they might not take someone to God. They would give someone the gunpowder; only a spark might be required and then there might be a spiritual explosion. Thus this moral meditation is also of great value. So, it is clear by his saying that only morality cannot lead someone to God-realization.

Here is a saying of Aristotle by which we can see his influence on Prof.R.D.Ranade - "As Aristotle says, He is the most active of all, because being of the nature of Pure Form, He contemplates upon himself. Naturally, it follows that one who has realized God is active not only because he overtly does something as a socio-ethical being, but also, and more so, because he meditates on the divine Name and contemplates on the divine forms which he actually sees with or without his eyes." Here I wish to say to the readers that Prof.R.D.Ranade practically lived his life like the saying of Aristotle and he was the most active in all his works although he used to take very little amount of food. Once a student asked him that he ate very little food then what was the source of the energy in him, then he replied – "I can trap the universal energy." The hidden meaning of this saying is that he was always possessed by the light of God (vision of the Atman) in various enlightened forms of God. This also shows that sayings

of all the saints are same so far as the God-realization is concerned. There are so many incidents in the life of Prof.R.D.Ranade which show why he was the most active of all.. Some of them are :

1. "In 1921, in Inchgiri Prof.R.D.Ranade was not even able to stand up for bhajan, but on the last day of the Saptah, after the flowers were showered on the Pothi (a spiritual literature), he suddenly wore the blue silken dhoti and began to serve water to the sadhakas at the time of their partaking of Prasad. He was very active till the end of that day, and even took the Prasad himself. In addition to this general improvement in health, there was a special reason for his over activity on that day. His Vastu (vision of God), we are told, was glittering that day with extraordinary splendor, which naturally infused extra energy in him. After the saptah was over, he took leave and blessings of Shri Amburao Maharaj, returned to Pune and joined his duty."

2. "At Allahabad, one day in 1951, Prof. R. D. Ranade's health suddenly collapsed as a result of which he could not carry on even his meditation properly. The same day in the evening he finished his bath and sat for meditation as usual. Within half an hour, he could enjoy the experience of spiritual ambrosia which immediately freed him from the ailment and filled him with fresh energy and vigor. Then he remarked: "How can the ailment exist in the presence of this ambrosia? But its achievement entirely rested with God. I meditated today, both in the morning as well as in the afternoon. But I could not get that divine juice then." It is this ambrosia that supplied him the necessary nourishment and energy."

3. "Prof. Dandekar once asked Prof. R. D. Ranade, "Well, Rambhau, how many hours do you sleep every day?" Prof. R. D. Ranade repeated the following lines of an abhang of Shri Tukaram:

'Na kale divasa ka rati, akhanda lagalise jyoti, Ananda-laharici gati, varnu kiti taya sukha?

"The consciousness of day and night has vanished due to continuous experience of Light Divine. Continuous are the waves of bliss which simply defy description." This shows that he did not used to sleep and he used to see the vision of God before him all the time, this ultimately depicts how active he was.

4. "During his last five days before his departure (Niryaan)

Prof. R. D. Ranade was totally detached from the world. He particularly got himself thoroughly examined, twelve hours before he left his body, by Dr. N. S. Paripatyadar of Solapur, as if to get confirmed that he was completely free from any disease. During those last five days he did not take even a morsel of food or a drop of water, but took particular care to get his bowels cleared by laxatives. On Thursday 6th June 1957, his last day on earth, he went into his car for meditation, on the road to Inchgiri. He spent about two hours in meditation." This clearly indicates that he was most active till the last day of his body.

Prof.R.D.Ranade used to say that meditation on the Divine name is the highest work.

* Mrs. Padma Kulkarni – Bhavans Journal 31 May 2007, pg.no. 28,29,30
* Ranade,R.D. –*Bhagavad-Gita: Philosophy of God-realization,* p. no. 219-220
* Date, V.H. – *The Yoga of the Saints,* p. no. 218
* Deshpande, M.S.– 'Dr.Ranade's *Life of Light*, p.no.128
* Ibid, p.no.140
* Ibid, p.no.147
* Ibid, p.no.168-169

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Evolution of Rational Mysticism : From Nimbargi Maharaj to Gurudev Ranade

I) During the Period of Nimbarji Maharaj

Nimbargi Sampradaya – a spiritual movement that began around 1857 started by its founder, Nimbargi Maharaj, is flourishing today at its various national and international centers. The foundation stones of the movement are rational principles and therefore attracted many, irrespective of caste, creed, economic status, occupation, gender and age.

It advocated attainment to God-head without giving up the worldly life that one led. To achieve this one had to follow the spiritual path prescribed by the Sadguru – Spiritual Master (in this case by Nimbargi Maharaj). The path consisted in meditating upon the divine name imparted to him with utmost concentration and full devotion, giving up avarice and lust for other people's money and women. The disciple had to perform meditation as instructed by his Spiritual Master day after day till the end of his life. The essential idea being an attitude of complete surrender to God would be created culminating into God-vision – as a result of one's ascending efforts in his spiritual pursuit and God's descending grace moved by his devotion.

This meant essentially, granting of freedom to one and all in spiritual matters, irrespective of their caste, sub-caste or socio-economic background.

Loking at the background of the various disciples of Nimbargi Maharaj will elicit this :

a) He had Lingayat disciples from Ghaniga, Banjiega, Kuruba, Melgar sub-castes
b) Brahmin disciples
c) Muscian caste e.g. Madar Peru
d) Muslim disciples
e) Jain disciples
f) Women disciples

A majority of disciples were house-holders, yet some were Brahmachari and most came from rural background.

Nimbargi Maharaj was initiated into spiritual path at the age of 25.

Thereafter his spiritual pursuit was not ardent for six years. His Guru reprimanded him several times and he resolved to meditate regularly with one-pointed devotion. He gave up his profession of dyeing and adopted the occupation of a shepherd as that was very helpful in his meditation. He used to take his flock daily along with the flocks of other boys, request them to look after his flock and spend the whole day in soulful meditation under the shade of a nearby tree. Thus he did proceed with his *Sadhana,* day after day, month after month, and year after year, without the help and guidance of anybody. But he received guidance and inspiration for his spiritual progress from the Atman residing in his heart. He thus went on progressing from stage to stage for well-nigh 36 years. He visualized the *Atman,* conversed with the *Atman*, played with the *Atman* and finally merged in the infinity of the *Atman*, and enjoyed the ecstatic Bliss. He thus reached the pinnacle of spiritual elevation.

The external life of Sri Nimbargi Maharaj was quite uneventful. But his inner spiritual life must have been replete with thrilling incidents. Since as it was a sealed book, none could know its grandeur. Sri Maharaj never revealed it to anybody. A few experiences that casually slipped from his reluctant lips and picked up by his most beloved disciple Sri Bhausaheb Maharaj, have become known to us. We are told that Sri Maharaj visualized the full form of the *Atman* from tip to toe, he had the vision of Pancavadana – the Lord with five faces, as well as of *Brahma, Visnu* and *Siva*, one above the other. He had also experienced the vision of the Infinite of *Nirbayalu.* He had heard and visualized supersensuous Divine *Namas* and hence he is supposed to have brought the *Nama* from Heaven.

The vast spiritual wealth that he had accumulated for over 30 years, he started distributing for the universal welfare like a spiritual communist. He thus made people aware of the highest ideal in life namely, God-Realization and also showed the path for its attainment.

We see here Prof. Ranade's vision of one God, one World. One humanity – that of universal Brotherhood taking roots during Nimbargi Maharaj's spiritual reign.

The Sampradaya also features thorough rationality which carries many facets :-

a) The devotion in the Sampradaya is not restricted or oriented to any particular deity viz Shiva, Vishnu or any other. A disciple needs to meditate on the Divine Name imparted to him by his Guru.

This name is Divinity itself, God – *in posse* as it reveals itself intuitively to the saint at the height of his meditation. This name is embedded with divine power, hence its remembrance is a process of identification with God.

b) Nimbargi Sampradaya denies categorically that one can lead a spiritual life without being moral. In other words spiritual life should be based also on moral life. The blissful vision of the Atman should be the goal of human life. In order to achieve this supreme ideal, it is absolutely necessary for a seeker to practice strictly the moral discipline which consists in elimination of vices and cultivation of virtues especially the central virtue of God devotion. It is only then that he would be able to attain his cherished ideal of God-realization. The saint of Nimbargi gives a strong note of warning that one should not be proud of one's achievements in spiritual life also.

c) Nimbargi Sampradaya is said to be rational. The spiritual rationality of this Sampradaya has various facets. A few of them are considered here: Widows are not considered inauspicious in Nimbargi Sampradaya. Liberation is a thing which is *sui generis* and is not dependent either on the *Suklapaksha* or the *Krishnapaksha.* The biological processes such as births and deaths of kith and kin and menstruation do not obstruct spiritual practices. One need not fast even during the period of eclipse if it comes in the way of God – realization and meditation. No importance is given to dreams and miracles. But if *vastu* (a kind of spiritual experience) or the Saint appears in the dream it has got some significance.

Sri Nimbargi Maharaj with great compassion, has emphatically declared: "Even though a person has brought the very sun before you, has revealed the past and future to you, don't regard him as a realized saint. Don't consider such fraudulent knowledge to be self-knowledge.

Furthermore the time – matrix viz 1857 to 1895, period in which Nimbargi Maharaj initiated his disciples, in a remote village in Karnataka, his role of doctor and advisor as depicted below attracted quite a few into his spiritual net which he was cautious enough not to caste far and wide.

a) Doctor – advising people on the usage of herbal, aurvedic medicines or ailments like – malaria fever, dysentry, children's

stomach problems, urine infection, वात सरली असल्यास, loss of appetite. He also told about the diet they should follow during the period of ailment.

b) He advised on legal matter's like adoption

c) Role of husband in the household.

In short, along with spiritual welfare of the desciples, practical tips on living a healthy life necessary for spiritual endevour was ensured.

II) Bhausaheb Maharaj

The rationale of his Guru's teaching vis-à-vis God devotion being realization of God for oneself and thus to uplift the suffering humanity for its benefaction and betterment. To Bhausaheb Maharaj, his only mission in life after the leaving of human vestige by his Guru, was to spread spiritual knowledge as ordered by his Guru.

1) To achieve the task of spreading spiritual knowledge he devised both theoretical and practical ways.

a) Theoretically : he confessed objectives of God – realization in some aphorisms, very cryptic and meaningful.

b) Practical : He organized and conducted group meditation of his disciples three times during the year

i) Datta Jayanti in the month of Margashirsha

ii) Nimbargi Maharaj's anniversary in the month of Chaitra

iii) The whole of Shravan month.

The *modus operandi* for Shravan month was followed for the other two occasions which were of short duration. Let us see the detailed operation for the month of Shravan shortly.

2) Bhausaheb Maharaja was of such a saintly character that he did not mind people censuring or ridiculing him nor was there any break in his meditation. His spiritual power grew to such an extent that on the one hand he felt extreme love for God and on the other he felt extremely disgusted with the worldly life. On one occasion when he was sitting by the side of his Guru and meditating, a certain wild bee attacked and bored deeply in his lap. Bhausahib did not move an inch from the posture he had taken for meditation. Many a time while he meditated outside Umadi, scorpions and serpents used to crawl on his body, but he did not shake an inch. Let there be torrents of rain and his body be completely drenched, let his body be scorched by the sun, or let there be cuts in his body on account of extreme cold, Bhausahib was not in the least disturbed in his meditation.

For eighteen years, from 12-00 to 2-00 every night he meditated for the spiritual good of his disciples. His love and service to Guru increased day by day. On every Thursday he used to go to Nimbargi in order to bow down at the feet of his Guru and serve him in every way possible including undertaking menial tasks. He did this with great joy.

3) Bhausahib was present when Nimbargi Maharaja passed away. He was extremely grieved at the loss. But as he had received the orders from his Guru to spread the cause of Paramartha, he began to meditate with increased zeal through the day and night, and the fruit was near at hand. With the realization of being one with Brahman, the influence of Maya on him was completely wiped out. Bhausaheb thought of building a temple of his Guru at Inchgiri in order that it may be a centre of spiritual knowledge, and that it would help him to spread his Guru's fame far and wide. Moved by this noble idea he begged of Vitthala, the God of Pnadharpur – 'Let the devotion to God be on the increase. I shall reach to your feet by covering the distance with repeated prostrations.

The vow taken by Shri Bhausaheb Maharaj was not a fiat of blind faith but revered acknowledgement of the Pandharpur Vithal who had guided Shri Nimbargi Maharaj to Siddhagiri where he would meet his spiritual teacher, to the edifice on which the whole of the Sampradaya was erected for him.

4) As the grace of His Guru was fully upon him, and as he was meditating with full faith, the fruit was obvious and immediate. On the strength of spiritual experiences, he travelled throughout the length and breadth of Maharashtra and Karnataka awakening people to the real spiritual path. He removed their miseries and ignorance, and so became as revered as Saint Ramadasa. In more than one way, he was able to confer divine grace on the people. He showed them the way to please God by being devoted to Him. He taught them how to meditate and do the bhajans. Accompanied by his most faithful and foremost disciple, namely, Amburao, he used to visit several places and create new and ever new centers of spiritual enlightenment.

5) He used to do meditation for nine hours a day and spend about four hours a day in bhajans and reading of spiritual literature. There was not a single exception to his activities during thirteen years according to the diaries which he maintained. Whenever he had to go outside Inchgiri for the propagation of spiritual life, he used to meditate in advance and fulfill

the requisite quota. For spiritual purposes, all were equal to Bhausahib. He made no distinction between a Brahmin and a non-brahmin, rich and poor or learned and illiterate. He firmly believed that the life divine, had nothing to do with caste, creed, wealth and learning, and that it would be the possession of all who put in the necessary moral and spiritual efforts by being entirely dependent on the grace of God. He would, therefore, go with equal ease and joy to meet a king in his palace or a pauper in his thatched hut of mud. If he found devotion anywhere that was enough for him. We will now come to the theoretical ways adopted by him viz the aphorisms describing the objective of God-realisation.

The first two Aphorisms are –

i) *Athava* to Brahma – Remembracne (of Divine Name) is Spiritual Reality.

ii) *Nathava* to bhavabhrama : Non-remembrance (of the Name) is worldly illusion.

The words *'Athava'* and *'Nathava'* also mean knowledge and ignorance of Brahman. When they mean knowledge and ignorance they indicate the nature of Brahman and Maya (illusion). And when they mean remembrance and forgetfulness, they suggest the means of attunement with them. When we remember Brahman, we actually reside in Brahman, merge in Brahman. But how to remember Brahman? We could imagine the form of *Brahma, Visnu, Mahesa* and others. But Sri Maharaj never approved this play of imagination. According to him, meditation of the Divine Name is alone the real remembrance of Brahman. This Divine Name imparted by a Sadguru enshrines the Spiritual Energy in a seed form. With the help of meditation on such a *Nama* – by merging the mind in it, a seeker can realize the super sensuous Divine Light, Sound etc. as well as the Bliss and Peace of the Lord. Such is the teaching of Sri maharaj in this respect.

Now, how to intensify our meditation in order to enable it to attain this spiritual realization? The next three Aphorisms of Sri Maharaj point out the method required for it:

iii) *Jnanasa mula agni :* Fire is the source of Illumination – Knowledge

iv) *Bhaktisa mula Virakti :* Dispassion is the source of Devotion.

v) *Antahkaranasa mula mana :* Mind is the source of Ego or Heart.

Soulful meditation on his Name is the only means of attaining his grace. Hence during his worldly life, a seeker should develop devotion for the

Lord through dispassion and attain the vision of God with aid of one-pointed meditation on His Name.

Earlier we have mentioned 'practical ways' devised by Shri Bhausaheb Maharaj for attaining God-realisation. Coming to the detailed operation for the Shrawan month.

All those who participated used to meditate for nine hours from six in the morning to three in the afternoon. Before coming to the hall of meditation, everyone was expected to have taken his bath. And when all had joined at about half past five in the morning they performed the first Arati (waving of the light of camphor) of the early morning, known as the Kakada-Arati, which was supposed to dispel the slothfulness of the body and mind, and so to invoke the blessings of the Lord. The meditation was to be done along with the ingoing and outgoing breaths in one's own throat or in mind without any articulate or audible sound. One may say that in this kind of meditation each individual was concerned with himself only. But it was not so. For, it did involve the collective aspect of meditation also. Every one of the aspirants was expected to listen to the spiritual passages that were being read throughout the nine hours by one who was appointed for the purpose. He was instructed to read every line, clearly, loudly and with rhythm, so that everyone who listened to it would understand the entire meaning with ease. As every verse was read with precise speed and pauses which were usually three or four, it afforded an opportunity both for the reader and the listener to utter mentally the Name of God three or four times during each verse. Thus, the meditation done by everyone was neither simply intellectual, nor simply spiritual. It was both, intellectual so far as the understanding of the passages that were read was concerned, and spiritual so far as the repeating of the Name was concerned. And naturally, as what was read was through and through intended to have the moral bearing on the minds of the reader and the listeners, the meditation was necessarily moral and devotional. Thus it was how the individual act of meditation became necessarily a collective performance at the same time.

This conclusion will come upon us with greater force if we take into consideration the additional duties of the reader. (1) At the end of every two hundred verses which he was expected to finish in about one hour, he was to utter loudly some such Name of God as, 'Hari Narayana Guru

Narayana' so that all those who were in the assembly would receive an additional stimulus to become more and more devoted. (2) He had to have an eye upon everyone of the sadhakas with the view to awakening any one of them if he was found to be dozing, by calling him by a secret name so that he should utter in response another secret name indicating that he was full awake and not sleepy. If no response to the first call was available the reader was to make a second call with his voice somewhat raised, but if that also failed to get any response then he was to utter the divine name 'Govind' loudly in chorus with all others, as this would certainly awaken the sleeping sadhaka. (3) After every half an hour he had to announce the correct time. (4) He had also the duty of welcoming new comers and directing them to sit in proper places according to their position and dignity in society. (5) After having read about fifty verses, he had to ask someone to sing such a song as would either increase the devotion or bring conviction to the devotees that their spiritual experiences are genuine. (6) And finally, he had to remember that he was not to leave his seat for nine hours, nor to remain silent for even a few minutes, nor to show any sign of being tired, or sleepy.

Add to this meditation of nine hours, four or five hours during which there would collectively be three bhajans in the morning, in the afternoon, and at night. Thus where the minds of all the participants are knit together through the reader to the common search of God realization, and where all of them become deeply engaged in meditation or contemplation with faith, love and regard for about thirteen or fourteen hours a day for one full month, will it be too much to say that God is amidst them? No wonder if Bhausahib Maharaja had expressed the hope that all the participants of that unique spiritual month-long activity would enjoy perfect health, happiness, joy and peace for the rest of the year.

to be continued...

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My Recent Visit To Nimbal Ashram

My son Jitendra and my daughter-in-law Usha came to Pune, on the 23rd of December from America to meet me. As I was keen to visit Shri Gurudeva'sAshram at Nimbal, my son made arrangements for our travel. With the help of my son-in-law, Vinod, and the youngest daughter, Sudha, he hired two taxis for traveling to Nimbal via Solapur. He also booked two rooms in a hotel for our stay during night at Solapur. Next morning, with my daughters,Darshan and Shashi, my medical attendant, Sharad, as well as Usha and Jitendra, I left for Nimbal. After an overnight stop at Solapur, we arrived at Nimbal, the following morning around 11 a.m. We participated in the morning (SAKAL CHE BHAJAN) prayers. We had lunch in the dining hall and took rest in the room allotted to us at the ashram. At 3p.m., we all assembled at the Samadhi Hall. I was asked to narrate how I came in contact with Shri Gurudeva and relate some of my reminiscences of Shri Gurudeva.

I had my first 'darshan' of Shri Gurudeva in 1950, at Nimbal. My teacher, Dr. V.H. Date, was an ardent disciple of Shri Gurudeva,and asked me to accompany him when he was going to Nimbal in month of June, 1950. When we reached Nimbal from Jodhpur. He introduced me to Shri Gurudeva, who asked me, "Do you know about Saint Mirabai?" I replied, "Yes Sir. Mirabai belonged to Merata, which is a town located about 60 miles from Jodhpur." I had read some poems of Saint Mirabai when I was an undergraduate student. He asked me to recite those present in the sitting about Mirabai, and asked me to narrate in Hindi. At that time, Shri Gurudeva was working on his forthcoming book,'Paramarth Sopan', which was a source book of his planned volume, *Pathway to God in Hindi Literature*. I think he appreciated my knowledge of Hindi language. The paraphrased portion of 'Paramarth Sopan' was being revised by a group of his devotees comprising of B.R. Kulkarni, Prahlad Kulkarni, S. J.Joshi (retired professor of Sanskrit from Banaras Hindu University) and Prakash Chandra Sharma. I was fortunate to join them. During every 'sitting', the revision was conducted and was completed in three weeks. After a few days Shri Gurudev called me to the old house (which has been now

renovated as the Samadhi place of Shri Gurudev in the most beautiful way) and gave me a cup of tea. He asked me to stay at the Ashram for a couple of days more. I think he wished to initiate me in to spiritual life by imparting me the *Nama mantra* in the coming two days. But unfortunately, I was ignorant of the value of spiritual life and I showed my inability to stay. So he permitted me to leave for Jodhpur. When I reached there, my teacher Professor V. H. Date inquired if I had requested for my initiation into spiritual life from Shri Gurudev. When a negative answer came from me, he told me to write a letter to Shri Gurudev for initiation. Shri Gurudeva used to go to Allahabad by train via Bombay, where he stayed at Dr. Karamakar's residence at Dadar, located at Palm View, for a couple of days. As soon as my letter reached Nimbal, Shri Gurudev sent me a telegram, "Do come to Bombay".

Professor Date immediately arranged for my train ticket and I caught the first train to Bombay. After reaching Bombay, I went to Shri Ghanekar, a relative of Professor Date, and requested to stay with him for some time, to which he very kindly agreed. Fortunately, Dr. Karmarkar had a flat in the same building.Shri Gurudev sent for me at 4 p.m. I went there immediately. I received *Nama mantra* from Shri Gurudev through Shri G. V. Tulpule (a senior disciple of Shri Gurudeva) on the 5th of January,1953. Thereafter, he took me to Allahabad in the same train, called Calcutta Mail, which passed through Jabalpur before reaching Allahabad. At Jabalpur station, Shri Gurudev walked down all the way from his first class compartment to ours and asked B.R. Kulkarni and others if I was given tea and meals during the journey -his affection was so spontaneous and abounding. After we reached Allahabad, we all settled in his bungalow at 2, Beli Road.

Shri Gurudev soon became busy in completing his forthcoming volume *Pathway to God in Hindi Literature*. During the day, he would dictate his thoughts to Shri Shintre, who took notes in shorthand and later type it, and we would revise the same passagesat night. He would call me after midnight, any time. He would tell me to have a cup of tea first, and after that, we would do the revision of the typed material. I would read the material and Shri Gurudev would listen intently and at times wanted my suggestions, if any. But it was not possible for me to find any error. This routine continued for three weeks. But one day, I received a telegram from

Jodhpur:"come immediately". I thought that I would show it to Shri Gurudev when he would call me at night. But he did not call me that night. Hence I showed it to him next morning. He asked me, "Have you received any letter previously?" I showed him a letter I received from my wife in which she informed me about severe stomach pain of my father. Shri Gurudev commented, "Your father's condition may have worsened," and asked me to leave for Jodhpur immediately. As I sat in the cycle –rickshaw for the railway station, Shri Gurudev came to bid me farewell.

When I reached Jodhpur, I came to know that my father was in the Mahatma Gandhi Hospital in Jodhpur and was operated for blocked intestines twelve days ago. My elder sister, Ladi Bai, was attending him round the clock, all alone. I went to the hospital to assist her. However, unfortunately my father passed away soon. Members of our family were weeping when his mortal remains were consigned to flames in the crematorium. I had earlier sent a telegram to Shri Gurudev to send his grace. But there was no response from him; probably my telegram had reached late.

In the year 1956, I visited Nimbal in the presence of Shri Gurudev. I was taking meals in the room adjacent to the Dhyan Mandir along with other devotees. Shri Gurudev also was sitting at the door looking at the horizon. He remarked in Marathi,"kitichchaan vista aahe (How beautiful is the vista)". ThePunyaTithi of Shri Amburao Maharaj was being observed at that time. Shri Gurudev asked me to sing some devotional song written by a Hindi saint. I sang a bhajan of Saint Raidas:

Aaj divas jaunbalihara,
mere gharaaya Ram kapyara.
Aanganbangalabhavanbhayopawan,
Hari janbhetheHarijasgaavat.
Ram kapyara
Karun dandavatcharanpakharu,
Tan manadhanuna par varun
Ram kapyara
Katha Kahenaurarathvicharen,
Aapa taren auron ko tarne.

Ram ka pyara

Kahe Raidas mile Nand dasa

janam janam ke kate fansa,

Ram kapyara

Aajdiwasjaunbalihara.

Shri Gurudeva appreciated the song and remarked, "Now you are established in Paramarth." He then went to his house.

One day, I was standing outside, with bare feet when Shri Gurudev passed by me with his green shawl under his arms and asked me to accompany him. I hurriedly walked along with him. He inquired about the examiners of my Ph. D. thesis. I said, "One of the examiners is from Varanasi and another from Honolulu in America. His name is perhaps H.P. Thomas." Shri Gurudev corrected me and said, "He must be P. H. Thomas". Then he noted that I was with bare feet, so he asked me go back and put on my chappals and come back. I came back to put on my chappals then ran back in pursuit of Shri Gurudev. But I failed to locate him for he walked swiftly and was out of sight. I came back disappointed.

During my recent visit I noted that the whole Ashram had undergone total renovation. The Sadhakas (men and women) were very few in number. They all came to welcome me. They were extraordinarily happy to know that I was one of the oldest disciples of Shri Gurudev. They were eager to hear my experiences how I first came in contact with Shri Gurudev and how under his benign Grace our entire family, including my grandchildren are devoted namdharakas. So they arranged for my talk.

Afterwards we all performed Aarti - "Aarti Ramaraya,... Samartha.." - and left for Solapur. We stayed in the hotel for rest during the night. Next morning, we had our breakfast and left for Pune and reached there in the afternoon.

I pray to Shri Gurudev, "Maharajaapkikripa hum sab par sadaabanirahe (may your grace be always on all of us and our entire guru-parivar)"

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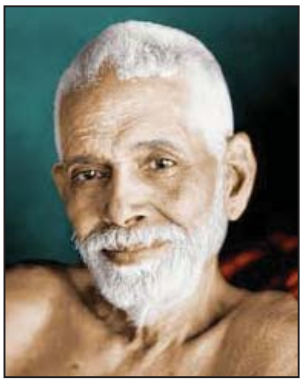
(December, 25, 2018)



The Essence Of Devotion To Sri Ramana

(Inspired by Sri Sadhu Om's
The Path of Sri Ramana' : Part Two)

I was like an animal, a primitive man, wandering to satisfy desires. Using force, the powerful would win. I was defeated several times in the competition. || 1 ||

Seeking other ways to satisfy desires, I went to a sage telling everything. "Such and such actions would yield such and such results. Choose and do as you wish". || 2||

A hundred and eight are desires; actions are but eighteen. Even to perform them, time falls short. Again I approached the sage and told of difficulty: "I am not satisfied and the labour is too much". || 3 ||

Smilingly the sage said, "There is a way for it. Such and such gods have such and such powers. There are ways of worshipping, sacred words and techniques, names and forms. Have devotion." || 4 ||

Lovingly I worshipped in so many ways, yet some failed due to pre-destiny (Prarabdha). The sage listened and advised, "For the divine grace, simply choose your favourite god". || 5 ||

I chose Krishna who preached in the Gita action without desire and put a mark on my forehead. So many questions and so many answers! I could not make out what was mine. || 6 ||

Like Anjaneya to Sri Ramachandra, like a close friend to Sri Krishna, like Radha initiated to divine love, I became one with my Master like Nandi. || 7 ||

' Becoming blissful, I bore the banner of the bull. Being the darling child of Shiva and Shakti, am a a mere ox ? I am Valmiki, am Yajnavalkya and am blessed with the grace of my master Sri Ramana. || 8 ||

(English prose - rendering of the Kannada poem by the author.)

ಇದ್ದೆ ನಾ ಪಶುವಂತೆ ಆದಿಮಾನವನಾಗಿ
ವಾಸನಾ ತೃಪ್ತಿಗಲೆದಾಡುತಿದ್ದೆ।
ಬಲಪ್ರಯೋಗದ ದಾರಿ ಶಕ್ತಿವಂತರ ಗೆಲುವು
ಸ್ಪರ್ಧೆಯಲಿ ಹಲಬಾರಿ ಸೋಲುತಿದ್ದೆ ॥೧॥
ಆಸೆ ಪುರೈಸಲಿಕೆ ಬೇರೆ ದಾರಿಯ ಅರಸಿ
ಋಷಿಯ ಬಳಿ ಸಾರಿದೆನು ಎಲ್ಲ ತಿಳಿಸಿ ।
''ಇಂತಿಂಥ ಕರ್ಮಕ್ಕೆ ಇಂತಿಂಥ ಫಲವುಂಟು
ನಿನ್ನಿ ದೊಲು ಮಾಡು ನೀನಾರಿಸಿ'' ॥೨॥
ಆಸೆಗಳು ನೂರೆಂದು ಕರ್ಮಗಳು ಹದಿನೆಂಟು
ಅವನು ಆಚರಿಸಲೂ ಸಮಯ ಕಡಿಮೆ ।
ಮತ್ತೆ ಋಷಿ ಬಳಿ ಹೋಗಿ ಕಷ್ಟವನು ಹೇಳಿದೆನು
''ತೃಪ್ತಿ ಸಿಗಲಿಲ್ಲ, ಹೆಚ್ಚಾಯ್ತು ದುಡಿಮೆ'' ॥೩॥
ನಸುನಕ್ಕು ಋಷಿ ನುಡಿದ ''ಇದಕೊಂದು
ಯುಕ್ತಿಯಿದೆ.
ಇಂತಿಂಥ ದೇವರಿಗೆ ಇಂಥ ಶಕ್ತಿ ।
ಪೂಜೆ ಪದ್ಧತಿಯುಂಟು ಮಂತ್ರ-ತಂತ್ರಗಳುಂಟು
ನಾಮ-ರೂಪಗಳುಂಟು ಇರಲಿ ಭಕ್ತಿ'' ॥೪॥
ಪ್ರೀತಿಯಿಂದಲಿ ಪೂಜೆ ಎಷ್ಟೊಂದು ಮಾಡಿದರು
ಪ್ರಾರಬ್ಧದಿಂದಾಗಿ ಕೆಲವು ವಿಫಲ ।
ಋಷಿ ಕೇಳಿ ಹೇಳಿದನು ''ದೈವಾನುಗ್ರಹಕಾಗಿ
ಇಷ್ಟದೇವರ ಆಯ್ಕೆ ಮಾಡು ಸರಳ'' ॥೫॥
ಆರಿಸಿದೆ ಕೃಷ್ಣನನ್ನು ನಿಷ್ಕಾಮ ಕರ್ಮವನು
ಬೋಧಿಸಿದ ಗೀತೆಯಲಿ ತಿಲಕವಿಟ್ಟು ।
ಎಷ್ಟೊಂದು ಪ್ರಶ್ನೆಗಳಿ ಗೆಷ್ಟೊಂದು ಉತ್ತರವು
ನನ್ನದಾವುದು ಎಂದು ತಿಳಿಯದಷ್ಟು ॥೬॥
ಶ್ರೀ ರಾಮ ಚಂದ್ರನಿಗೆ ಆಂಜನೇಯನ ಹಾಗೆ
ಶ್ರೀ ಕೃಷ್ಣನಿಗೆ ಪರಮ ಸಖನ ಹಾಗೆ ।
ದಿವ್ಯಪ್ರೇಮದ ದೀಕ್ಷೆಪಡದೆ ರಾಧೆಯ ಹಾಗೆ
ಗುರುವಿನಲಿ ಒಂದಾದೆ ನಂದಿ ಹಾಗೆ ॥೭॥
ಆನಂದಿ ನಾನಾದೆ ಋ..ಭ ಧ್ವಜವನು ಹೊತ್ತೆ
ಶಿವಶಕ್ತಿ ಕಂದ ಬರಿ ಎತ್ತೆ ನಾನು।
ವಾಲ್ಮೀಕಿಯೂ ನಾನೆ ಯಾಜ್ಞವಲ್ಕ್ಯನು ನಾನೆ
ಶ್ರೀ ರಮಣ ಗುರುಕೃಪಾ ಪಾತ್ರ ನಾನು ॥೮॥
(ಕೃಪೆ : 'ಸ್ವರ್ಣವಲ್ಲೀಪ್ರಭಾ, ಮೇ ೨೦೧೯)

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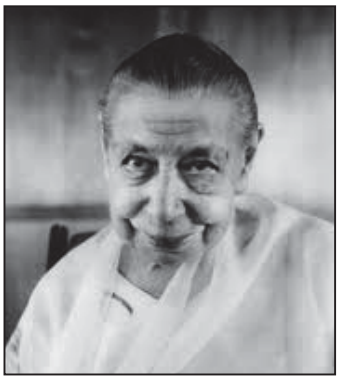


A Prayer To The Holy Mother

(Inspired by Sri Aurobindo's
*The Secret of the Veda*s)

I seek thy shelter, Mother Divine. Save thy child, Mother True.

Gods and demons fight eternally for victory over the mortal world. In the tug of war I am pained and bruised like a pillar fixed in mire. || 1 ||

Upper one and lower one, two oceans are there with upward hopes like waves. That Vritra blocks the descent of divine waters strong and adamant like a dam. || 2 ||

Saintly cows are captured, hid in secret spots and guarded by companions of Vala. May Sarama detect through smell like a hound descent firm heaven. || 3 ||

In the dark cave tired of weeping I lie like dead, being a prisoner. Send a troop of light-guardians to rescue. Bond-loosened I will emerge like the Sun. || 4 ||

Send Indra along with Bruhaspathi as thunder-bolt coupled with power of the Word. May Rishi Agastya backed by the seven sages lift me up like a young swan. || 5 ||

May lla grant me vision, Sarma faith in quest and Saraswathi inspiration with truth-audition. May Dakshina grant me wisdom of truth and falsehood, and Bharathi mind universal. || 6 ||

Seeking shelter in you, no one gets no' from you. Come and fill in the void. I am, You know, please, You win' - with such promise show thy face. || 7 ||

Seeing my venture to hold gist of Aurobindo in seven quatrains, do you smile ? When I am toiling how can you laugh ? Pick me up with a cradle-song, O! White-teethed One || 8 ||

(English prose-rendering of the Kannada poem by the author.)

ಶ್ರೀ ಮಾತಾ ಪ್ರಸೀದತು

(ಪ್ರೇರಣೆ : ಶ್ರೀ ಅರವಿಂದರ 'ವೇದರಹಸ್ಯ')

(ಕೃಪೆ : 'ಸ್ಮರ್ಣವಲ್ಲಿ ಪ್ರಭಾ ಅಕ್ಟೋಬರ್ ೨೦೧೮, 'ಅಖಿಲ ಭಾರತ ಪತ್ರಿಕೆ ನವೆಂಬರ್ ೨೦೧೮)

ಶರಣು ಬಂದಿಹೆ ತಾಯೆ ದಿವ್ಯಮಾತೆ ।
ಕಂದನನು ಕಾಪಾಡು ಸತ್ಯಮಾತೆ ॥
ಆದಿತ್ಯ-ದೈತ್ಯರಿಗೆ ನಿತ್ಯ ಕಾಳಗವಂತೆ ।
ಮರ್ತ್ಯಲೋಕದ ಮೇಲೆ ವಿಜಯಕಾಗಿ ।
ಹಗ್ಗಜಗ್ಗಾಟದಲಿ ನೊಂದು ಬಳಲಿದೆ ತಾಯೆ
ಕೆಸರಿನಲಿ ಹುಗಿದಿರುವ ಕಂಬವಾಗಿ ॥೧॥

ಮೇಲೊಂದು ಕೆಳಗೊಂದು ಎರಡು ಕಡಲುಗಳಂತೆ
ಮೇಲ್ಮುಖದ ಆಸೆಯಿಹುದಲೆಗಳಂತೆ
ದಿವ್ಯ ಜಲದವತರಣ ಆಗದೊಲು ಆ ವೃತ್ರ
ಅಡ್ಡ ನಿಲ್ಲುವನಂತೆ ಒಡ್ಡಿನಂತೆ ॥೨॥

ಸಾಧು ಗೋಗಳ ಹಿಡಿದು ಅಡಗುತಾಣದಲಿಟ್ಟು
ವಲನ ಸಂಗಾತಿಗಳ ಕಾವಲಂತೆ ।
ವಾಸನೆಯ ಮೂಸುತ್ತ ಪತ್ತೆ ಹಚ್ಚಲಿ ಸರಮೆ
ಸ್ವರ್ಲೋಕದಿಂದಿಳಿದ ನಾಯಿಯಂತೆ ॥೩॥

ಕತ್ತಲೆಯ ಗುಹೆಯಲ್ಲಿ ಅತ್ತತ್ತು ಸಾಕಾಗಿ
ಸತ್ತಂತೆ ಬಿದ್ದಿಹೆನು ಬಂದಿಯಾಗಿ ।
ಬೆಳಕಿನಭಿರಕ್ಷಕರ ಸೈನ್ಯವನ್ನೇ ಕಳಿಸು
ಮೈಮುರಿದು ಹೊರಬರುವೆ ಸೂರ್ಯನಾಗಿ ॥೪॥

ಇಂದ್ರನೊಂದಿಗೆ ಬೃಹಸ್ಪತಿಯನ್ನು ಕಳಿಸಿಕೊಡು
ವಜ್ರದೊಂದಿಗೆ ಮಂತ್ರ ಶಕ್ತಿಯಂತೆ ।
ಸಪ್ತರ್ಷಿ ಬೆಂಬಲದ ಋಷಿ ಅಯಾಸ್ಯನು ನನ್ನ
ಮೇಲೆತ್ತಿಕೊಳಲಿ ಮರಿಹಂಸದಂತೆ ॥೫॥

ಕೊಡಲಿ ಇಳೆ ದರ್ಶನದ ಸರಮೆ ಶೋಧಕ ಶ್ರದ್ಧೆ
ಸ್ಫೂರ್ತಿಯೊಂದಿಗೆ ಸರಸ್ವತಿಯು ಶ್ರುತಿಯ ।
ಕರುಣಿಸಲಿ ಸದಸದ್ವಿವೇಕವನು ದಕ್ಷಿಣೆಯು
ಭಾರತಿಯು ವಿಶ್ವತೋಮುಖದ ಮತಿಯ ॥೬॥

ಶರಣೆಂದು ಬಂದವಗೆ 'ಇಲ್ಲವೆನ್ನದ ತಾಯೆ
ಶೂನ್ಯದಲಿ ಪೂರ್ಣತ್ವ ತುಂಬು ಬಾರೆ ।
'ನಾನಿರುವೆ, ನೀನರಿವೆ, ನಾನೊಲಿವೆ, ನೀ ಗೆಲುವೆ
ಎಂಬ ಭರವಸೆಯಾಗಿ ಮುಖವ ತೋರೆ ॥೭॥

ಅರವಿಂದ ಸಾರವನು ಚುಟುಕು ಸಪ್ತಕದಲ್ಲಿ
ಹಿಡಿವ ಸಾಹಸ ಕಂಡು ನಗೆಯು ಬಂತೆ ।
ನಾ ದುಡಿಯುತಿರುವಾಗ ನೀನು ನಕ್ಕರೆ ಹೇಗೆ
ಎತ್ತಿ ಜೋಗುಳ ಹಾಡು ಶುಭ್ರದಂತೆ ॥೮॥

- H. R. Amaranatha,
Sirsi, 9739026592

Following All Faiths
The ultimate reality

। एकं सत् विप्राः बहुधा वदंती ।
– ऋग्वेद

Indian And Western Saints And Their Influence On The Philosophy Of Prof. R. D. Ranade

Indian Saints and Their Influence

Prof.R.D.Ranade, in his scholarly work *"Mysticism of Maharashtra;* identified the entire, *Nirguna* and *Saguna* saints of Maharashtra as used by mystical traditions of Christian churches and he gave an illuminating comparative study between Christian mysticism and Indian mysticism. The Saints in his work include Jnaneshwar, Namdeva, Gora Kumbhar, Visoba, Samvata, Chokha Mela, Janabai, Sena, Trilochan, Eknath, Tukaram, Ramadas.

According to him the whole tradition of Saint, is a *"Bhakti movement"*. Prof. Ranade has written The doctrine of *Bhakti* which these Saints of the Maratha school taught in their spiritual literature has been held in such high esteem by rationalistic writers, that one wonders how these could keep to their rationalism." Prof. Ranade commends: "If all rationalism could be so eloquent of the merits of *Bhakti* one could by all means be such a rationalist."

In 1907 when Prof. Ranade passed B.A. with Mathematics, and won Bhau Daji Award, he worked as Daksina Fellow at Deccan College, Pune for two years. This was the period when the young Ranade started his concentration towards:

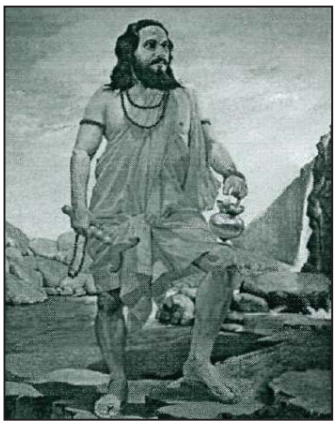
1. Spiritual Meditation,
2. Studies in Saints' Literature and
3. Post-Graduate Studies in Philosophy.

During the same period he had dreams in which he saw that the saints like Jnaneshwar, Tukaram and Ramdas were angry and dissatisfied with him, but he viewed those dreams in a sensible manner and so began to study scrupulously about the literature of Maharashtra Saints. After few years when he was appointed as a Vice-Chancellor of Allahabad university, his search for Saints' literature dived deep into Hindi as well as Kannada Saints.

According to him, these saints and mystics, in their transcendental state have no doubt criticized idolatry or worship of Deities like Vishnu, Shiva. Devotees like Kabir and other low caste devotees were never permitted to enter any Hindu temple. Kabir was a Muslim by birth and also influenced by Sufi traditions. Such devotees achieved the highest illumination at an early stage and according to them devotion is a path where the traveler depends only on intense love of God. So we would

discuss in brief here the leading Indian Saints who influenced Prof.Ranade immensely.

■ SAINT RAMDAS



Flg.1: Photo of Saint Ramdas

Ramdas (1608-1681) was a prominent Marathi saint and religious poet in the Hindu tradition in Maharashtra, India.

A great philosopher saint Prof. V. H. Date and a great devotee of Prof. R. D. Ranade has said that Saint Ramdas is one of the great architects of the spiritual life; he came to build and not to destroy; naturally, his philosophy of Religion consists of degrees of truth and how and why Prof. Ranade had given great importance to the religious books. There is as much difference between an imagined God and a direct and immediate perception of the immaculate perception of God, as there is says he, between the credit and the cash value of a thing."1 Prof.V.H.Date has said about Saint. Ramdas, "St.Ramdas's spiritual message is straight and simple. It can be summed up thus: Approach a fully realized saint with humility and faith and get yourself initiated into the lore of the Atman. Meditate day and night regularly and for fixed hours upon the name of God imparted by the Guru. And when God will show his grace and manifest before you in some form, fix your attention upon that vision with love and regard, so that in course of time, you will see your own disembodied, resplendent form in front of you and within you. This constitutes the realization of the Atman. But when you will discover that the Atman alone looks at the Atman and that the Atman is everywhere, always, and the source of perpetual bliss, it will be then none else but the eternal, free, and fearless condition of the peace of the *Brahma*. All this shows that instead of contradicting himself he is going from a lower to a higher truth."[2]

Prof. R. D. Ranade began his spiritual life according to the teachings of Saint Ramdas by getting initiation from a realized Guru Saint Bhausaheb Maharaj. He started reading the book- Dasbodh by Saint Ramdas in 1908, and this was the same year when he had a definite and firm growth in the spiritual experiences. In 1909 when he finished the study of saint Ramdas, he wrote a book named- *Ramdas Vachnamrita*. Prof.R.D.Ranade's philosophy, which was his life, is reflected from the following verses of Dasbodh[3]:

(1) *Bhaktichen yoge deva, nishchaye paavati maanava.* -1.1.4; which means that one can surely attain God-realization by the path of devotion.

(2) *Jaisa Bhaav jayapaasi, taisa dev tayaasi. -3.10.13;* which means that God behaves according to the behaviour of devotee.

(3) *Bhakt mahnije vibhakt navhe, aani vibhakt mahnije bhakt navhe. - 4.9.6;* which means that only that person is a devotee who is not different from God.

(4) *Sadguruvachani vishwaas poorna, to chi jaanaavaa sat-shishaya. - 5.3.19,38;* which means that only that person is a true devotee who has full faith on his Guru's instruction.

(5) *Pahaave aapnaas aapan, ya naav jnaan. - 5.6.1*; which means that to see one's own self (Atman) is the only knowledge.

(6) *Santaasi geliyaan sharana, sashaya tootati. -5.10.39;* which means that one's doubts will be resolved by surrendering before a realized saint.

(7) *Ya kaarane jnaataa paahaavaa, tyaachaa anugraha ghyaava. - 6.1.31*; which means that one will experience the supreme God if he is initiated by God-realized saint.

(8) *Sagunaacheni aadhaare, Nirguna paavije nirdhaare. - 6.6.55*; which means that one can attain the real knowledge of Nirguna Brahma on the basis of *Saguna Brahma.* Prof.R.D.Ranade used to say that worshiping the Guru comes under *Saguna Brahma.*

(9) *Kaarya kaaranaachaa sambandh, bhootapartaa naahi. -8.1.32;*
It's meaning in the words of Prof. V. H. Date, "The law of Causation is available in the phenomenal world only, and not beyond it. *Brahma* is said to be the original cause of all in the sense that it is the support or the ground of all. It is, no doubt, believed to be the creator of the universe, but unlike the phenomenal causes, the Brahma exists independently alone and prior to the existence of the world, just as the potter can have his own independent existence, even though he might not produce any jar, or there may not be any clay to produce the jar."[4]

(10) *Sakala dharmaamadhye dharma, swarupi raahaane haa swadharma. - 8.9.54*; which means that to get established in Self-realization is the only highest Spiritual duty and it is called the true religion.

(11) *Haata bharlaa sansaaraachaa, nafaa paahaavaa devaachaa. - 12.8.34*; which means that God-realization is the only profit in this worldly market.

Here I would like to mention an incident in life. Prof. R. D. Ranade's. In 19th October 1918, when his mother was passing away, at that time Prof. R. D. Ranade was reading a few verses from Dasbodh, *"Brahma niramala nishchala, shaashvata saara amala vimala. Avakaash ghana pokala, gagana aise. Tyaasa karane naa dharane, tyaasa*

janma naa marne. Tethe jaanane naa nenane, shunyaanteeta." His mother was silently listening to him and she peacefully left her body. When the body was burning on funeral pyre before the eyes of Prof.R.D.Ranade, blissful tears were flowing down from his eyes and he saw a Spiritual experience everywhere in the form of dancing 'Sheshanaag' - (a hooded serpent).

He was greatly influenced by the verse from *Dasbodh* which he read and then he related his spiritual experience and was assured that his mother had merged into the Ultimate Reality *(Brahma)*.

■ SAINT JNANESHWAR

Saint Jnaneshwar (1275-1296) is also known as Jnanadeva. He was a 13th century Maharashtrian Hindu saint, poet, philosopher and yogi of the Nath tradition whose works *Bhavartha Deepika* (a commentary on Bhagavad-Gita, popularly known as "Jnaneshwari"), and *Amrutanubhav* are considered to be the milestones in Marathi literature. According to Nath tradition Saint Jnaneshwar was the second of the four children of Vitthal Govind Kulkami and Rukmini, a pious couple from Apegaon near Paithan on the banks of the river Godavari. Jnaneshwar Maharaj started Bhakti movement temple in Maharashtra and Tukaram Maharaj put this Bhakti movement to its certain level. Jnaneshwar introduced the Varkari Movement (or Vitthala Sampradaya) of Pandharpur (founder of the Varkari movement). The Varkaris soon considered him their teacher and spiritual leader, who initiated his Fig.2: Photo of Saint Jnaneshwar (dualism) school of the Bhakti movement into Advaita (non-dualism). He strongly advocated jnana yukta Bhakti (devotion guided by knowledge). The child- Jnaneshwar moved to Nevasa, a village in Ahmednagar district, where Jnaneshwar began his literary work when Nivruttinath-his elder brother and spirutal teacher, instructed him to write a commentary on Bhagavad-Gita. The Jnaneshwari or *Bhavartha Deepika* was written down by Sacchidananandbaba from discourses by Jnaneshwar. By the time the commentary was complete Jnaneshwar was only 15 years old. Considered a masterpiece of Marathi literature, the Jnaneshwari's 18 chapters are composed in a meter called "ovi".

Jnaneshwar liberated the "divine knowledge" locked in the Sanskrit language to bring that knowledge into Prakrit (Marathi) and made it available to the common man. He was confident that he would write in

Marathi in as good or better manner than Sanskrit.

Notwithstanding this, Prof. V. H. Date thoroughly studied the Marathi Jnaneshwari by the grace of his spiritual teacher Prof. R. D. Ranade and he proved the Jnaneshwar's words -"made it available to the common man" real by making the whole Jnaneshwari to be available in Hindi language translation in 1979. And later on he also made it available in English language.

Prof. V. H. Date had wonderfully written in the preface of his book 'Jnanadeva-the Light Beyond1, "Nevertheless, I became filled with great joy when after having written everything in this volume except this preface and the Introduction (and the Index too), I happened to read the following sentence in Prof.R.D.Ranade's *'Mysticism in Maharashtra'* (page 178)[5]."

The world will wait the day when the whole of the Jnaneshwari may be translated into English and thus be made available to the world of scholars." Does this not prove that the plans of God are being executed by God himself, and that men may not know anything in advance about the mysterious way in which God works out his plans?"[6]

Now the present writer would like to quote a Hindi verse from the *Jnaneshwari* translated by Prof. V. H. Date -*lete jo buddhiyoga ka aashraya, jaate ve hee bhavasindhu paar, ve hee hote haibandhan-mukt, paap punya dono se.'(2.277).*[7]

This verse is explained as - Buddhi-yoga is an intuitive faculty of God-realization as Prof. R. D. Ranade had described in one of his lectures which is written in the book 'Prof. R. D. Ranade as a Mystic' by his devotee Mrs. Padma Kulkami as, The word Jnana has many implications. Firstly, it is psychological belief, secondly, it is intellectual ascertainment; and thirdly it is intuitional luminosity. The last is its proper meaning. Intuition has got the immediacy and directness of perception, but is far more certain than perception which is transitory. Intuition is imperceptible and direct; one must see Reality directly. Bergson puts the same point thus: Instinct is direct but unconscious; intellect is conscious but indirect; Intuition is direct and conscious."[8]

One who gets initiation by a God-realized saint, as soon as he utters the Divine Name, the intuitive faculty is aroused and in course of time he experiences the divine vision of God by the grace of Guru and this is beyond senses and intellect. So, it is true that intuition is direct and conscious.

Here is another verse of Jnaneshwari,

"aise mama naamghosha, naash kare vishwa ka dukha, sampurna jaga dumadumata, mahasukha me." (9.200) [9]

Prof. R. D. Ranade's life was exactly the reflection of the above verse. He used to utter the name of God *(Narayan...Narayan...Narayan...)* loudly

and constantly; those who have listened this were very fortunate because the listeners also became a part in the bliss of Prof. R. D. Ranade. Prof. V. H. Date wonderfully simplified the Jnaneshwar's words as, "Some of them sing my Name so loudly and constantly that they fill the whole world with the bliss of *Brahma*, and become themselves identified with Brahma. Without the travail of the eightfold yoga, they make immortality available even for others, without the so-called heavenly nectar ; they show to them the spiritual Sun without the preceding dawn, and establish the kingdom of God on this very earth."[10]

Prof. R. D. Ranade had pointed out eight mystical interpretations from the Jnaneshwari which are explained in the coming chapters.

- Sun of Absolute Reality (advaitsurya or chitsurya),
- Cosmological argument - existence of God,
- Flood of illusion or Maayaanadi,
- The way of search for God through miseries,
- Mystical emotions,
- Doctrine of unison,
- Doctrine of asymptotes and
- Spirituality victory.

Thus, it is clear that how Prof. R. D. Ranade was influenced by the Saint Jnanadeva.

Here is a beautiful and heart-touching instance of Prof. R. D. Ranade's life. In 1946, the occasion of his 60th Birthday was celebrated as a three-day saptah programme at Nimbal. In the last day, one of his devotees came forward with a beautiful garland and as soon as he tried to garland Prof.R.D.Ranade, he exclaimed immediately not to garland him, and told him to go and garland the photo of Saint Bhausaheb Maharaja. And soon after he told the other disciples to discourse on the following verse of the Jnaneshwari - *"eeseeliye eesee kshana how alaga, dharo Bhakti kee hee sarala waata, jisse mil jaye avyanga, nijdhaama meraa."*[11]

It is clear that Prof. R. D. Ranade totally followed the essence of the Jnaneshwari in his each and every action. Prof. V. H. Date used to say, "Alas, everything is topsy-turvy in this mortal world! Be therefore united with the Name of God."[12]

Tab badhte badhte prembhaav se, mera hee vo bhajan karte, kintu dvaitBhaav na sparshe, unka mann. (9.195)[13]

Besides *Jnaneshwari* and *Amrutanubhav* works like Changdev Paasashti (a collection of 65 *ovi* addressed to an allegedly 1400 years old yogi named Changdev Maharaj), Haripath and around 1000 "abhanga" are attributed to Jnaneshwar.

■ SAINT TUKARAM

Saint Tukaram (1608-1645) was a prominent Varkari Saint and spiritual poet during Bhakti movement in India. Saint Tukaram was born and lived most of his life in Dehu, a town close to Pune in Maharashtra, India. Saint Tukaram's first wife, Rakhumabai, died in 1602 in her early youth. Saint Tukaram and his second wife, Jijabai (also known as Avali), had three sons: Santu or Mahadev, Vithoba, and Narayan.

Tukaram was the second saint after Saint Jnaneshwar who denied caste hierarchy in Hindu religion and attacked rituals present in Hindu Dharma. He was a devotee of God Vttthala, a form of Krishna.

After a brief description of Tukaram's life, let's see how Prof. R. D. Ranade's philosophy was similar to that of Saint Tukaram.

1. Prof. R. D. Ranade perceived a super sensuous experience in October 1908, when he was watching a cricket match on the grounds of the Deccan College, Pune. He saw pinpoints of light *'Bindule*' as Saint Tukaram has described *ltuka mahne he*.

Later on the conclusion of mystical point of view on the centre of the Universe, he stated, "The universe is an infinite circle, with its centre everywhere and circumference nowhere!"[14]

2. Saint Tukaram says in his Abhang: *"Baap mela na kalataa, navhati sansaaraachi chinta, vitho tujhe majhe rajya, naahi dusyache kaaj, baaeel meli mukta jhaali, deve Maya sodvili, por mele barej haale, deve Maya virahit kele, mata melimaj dekhta, tuka mahne harli chinta."*[16]

It is a historical event in Tukaram's life. The death of his relations only increases his love for God. The reason behind mentioning the above Tukaram's abhang is that the abhang is an apt description of Prof.Ranade's life condition. If we draw spiritual consolation from his worldly misfortunes then we can see: death of his son in 1916, death of his mother in 1918, death of his wife in 1918, immediate collapse of a newly built house 'Adhyatma Bhavan' in 1919, serious illness in 1920, incapability to digest food which arose in 1920 and pursued till the end of his life in 1957. Prof.R.D.Ranade consoled himself by this saying of Saint Tukaram, 'My Lord! It's our reign now. None can interfere with us. God breaks our bonds of attachment by his inscrutable ways. He drags us nearer to Him."[16]

3. Prof.R.D.Ranade wonderfully answered the question: What is the highest moral ideal realizable by man? If someone critically study his

doctrine of *Sthitaprajna* (Equanimous Man) then it will be possible to catch some pearls of his deep mystical insight which reflects the light rays of beautiful colors in the form of psychological, ethical, social and mystical platform. He cited only a few passages from the *Bhagavad-Gita* relating to the characteristics of a *Sthitaprajna*. Here I would like to keep the reader's mind only on the mystical characterization which leads us ultimately to *Sthitaprajna* or kootastha as the *Bhagavad-Gita* speaks. Prof. R. D. Ranade's whole life was fully influenced by his spiritual teacher and great saint like Tukaram. Prof. R. D. Ranade's God vision was exactly the same vision realized and described by Saint Tukaram. "Inside you can see God; outside you wilt be able to see God. You can see God inside, outside, to the left, to the right, above, below and everywhere." *'Hari haa bhove bhovtaalaa.*' Prof. R. D. Ranade strongly indicated his aspirants in his writing, "When you can see God in such a manner then alone you may be entitled to the name of a *Sthitprajna*."[17]

4. Shri S. N. Deshpande was a student of Prof. R. D. Ranade; he lived and moved with him at Allahabad University in 1946. One can see the personality of Prof.R.D.Ranade as visualized and observed by him written in his book 'Biography and Mysticism of Ranade', "His frail physique mostly skin and bones with spiritually loving and God intoxicated eyes is still before my eyes. He had a mother's heart but the love of this spiritual mother has not died with the passage of time, because during the last 19 years after his physical death, I have been vividly experiencing his spiritual presence through numerous dreams and inspiring and unexpected events in my humble life. The very fact of writing this biography in English is an outcome of his invisible hand working in eternity and the future may reveal if Prof. R. D. Ranade so desires, so many things that he casually expressed on a number of occasions at Allahabad. One significant spiritual event might not be out of place in this context. One night when he called me after 11 p.m., one could see altogether a transfigured personality in front of a powerfully burning stove. Prof. R. D. Ranade said the next moment "If you had come a few minutes earlier you could have seen something different, sublime and wonderfully blissful." The Transfiguration' referred by Christ was a reality and you could have observed something like a body of a fire or the molten liquified form of gold. *'AgniRupa jhaalo aamhi'* as said by Shri Tukaram.[18]

Prof. R. D. Ranade says in his book *'Mysticism in Maharashtra'* about the glimpse of the mysticism of Saint Tukaram, "Tukaram exhibits all the doubts and disbeliefs, the weaknesses and sufferings, the anxieties and uncertainties, through which every aspiring soul must pass before he can come into the life of light, spirit and harmony."[19]. Not only this, but Prof.R.D.Ranade had also unfolded the crystal clear form of spirituality

for the welfare of humanity. For that he composed a book Tukaramvachanaamrut' by selecting 500 abhangs of Saint Tukaram. The object of this book was -

- To remove illusions, delusions and hallucinations that might cause disturbance in one's spiritual life.
- To understand the pure form of Spirituality.
- Unification of all the religious paths.
- To achieve the main object of human life - the God-realization by meditating on the name of God imparted by *Sadguru* (God-realized Saint) and not to characterize him by just his miraculous powers. Then alone one can perceive rational mysticism from the literatures of great saints.

■ SAINT NAMDEVA

Namdeva (29 October, 1270 -1350) or Bhagat Namdeva is a poet-saint from the Varkari sect of Hinduism. He is also venerated in Sikhism.

He was born on October 29, 1270 in the state of Maharashtra village of Narasi-Bamani, in Hingoli district (presently called Narsi Namdeva). His father, a calico tailor (Bhavsar), was Damshet and his mother's name was Gonabai. Most of the spiritual messages of Namdeva emphasized the importance of living the life of a householder and that though through marriage and having a family, one could attain *Moksha.*

Fig. 4 : Photo of Saint Namdeva Maharaj.

Bhakti Marg : Under the influence of saint Jnaneshwar, Namdeva became part of the Bhakti Movement. Vitthala of Pandharpur was now the object of his devotion and he spent much of his time in worship and Kirtana, chanting mostly self-composed verses.

In the company of Jnaneshwar and other saints, he roamed about the country and later came to Punjab where he is said to have lived for more than twenty years at Ghuman, in Gurdaspur district, where a temple in the form of Samadhi still preserves his ndeva settled down at ed around himself a group of devotees. His abhang or devotional songs became very popular and people thronged to listen to his Keertana.

Namadeva's songs have been collected in *Namadevachi Gatha* which also includes the long autobiographical poem *Tirathavah.*

Remembrance of God's Name as central: Namdeva is a pioneer of the Radical *Bhakti* School. Though he appeared a century earlier than Kabir, his religious and social views are very much like those of Kabir. He unambiguously repudiates all the four fundamentals of *Vaisnavism.*

Though in his devotional approach, he is clearly a monotheist, he made many pantheistic statements too, e.g., everything is God; there is nothing but God; consider the world and God to be one; the foam and the water are not different. His devotion was purely of the non-attribution absolute. He also considers God to be immanent, everywhere, in all hearts, and the Creator of everything.

He emphasized the Name of God as the destroyer of all the sins. There is a famous abhang of Saint Namdeva - *''Hadbadle paatak, Raam naam gheta ek, naam gheta tatkshani, chitre thevili lekhani, gheuni pujecha sambhaar, Brahma yetase saamor, Nama mahne he jari latke, tari chedaave mastak"* which means that sins vanishes by just remembering the name of God; at that very moment Chitragupta-(the accountant of merits and sins) stops writing the account of sins and merits; Bramhadeva come along with the objects for worshiping towards the devotees to worship them; Namdeva says that if my saying in false then cut off my head [20]. Prof.R.D.Ranade used to chant this abhang daily and till today this abhang is being chanted daily by his devotees in the Morning Prayer. He used to tell the great importance he attached by giving the reason behind keeping this abhang in the (Prayer-book) *'Nityanemaavali'* by his spiritual teacher Shri Bhausaheb Maharaj that- once during the *saptaah* (a weekly programme), one disciple of Shri Bhausaheb Maharaj asked him "Now Saint Namdeva is no more, and then to whom we can ask about the truthfulness of this abhang?" To secure the essence of this abhang, Shri Bhausaheb Maharaj told him, "I am here; you do meditation on the Name of God, and if you find this saying of Namdeva false then you can cut off my head.[21]"

How wonderful it is that notwithstanding with changes occurring generation after generation across the whole world, there is no change in the true religion and its direct approach to God. Saint Bhausaheb Maharaj took all the responsibility of the sayings of Saint Namdeva while they were totally in different generation because all the God-realized saints have same experiences.

Here follows a brief account of 'Nityanemaavli' which I recite daily four times since 1976 after my initiation. Daily recitation includes -

1. Kaakad aarati at 5.30 a.m.
2. Morning Prayer at 8 a.m.
3. Noon Prayer at 12 p.m.
4. Evening Prayer at 7 p.m.

The Evening Prayer is very important as it contains twelve abhangs of Saint Tukaram which is the core spiritual treasure so far as God-realization is concerned. This is the first book of Prof.R.D.Ranade which he composed under the guidance of his spiritual teacher saint Bhausaheb Maharaj in

1901. When a man asked him that why he did not write his name as an author then he replied humbly that it was not he, but his spiritual teacher who was the real author of this book. Shri Bhausaheb said about him, "Just see! How he has done everything and yet has chosen to conceal his identity."[22]

SAINT KABIR

KABTR (also KabTra) (1440-1518) was a mystic poet and saint of India, whose writings have greatly influenced the *Bhakti* movement. The name Kabir comes from Arabic al-Kabir which means The Great1 - the 37th name of God in Islam.

Apart from having an important influence on Sikhism, Kabir's legacy is today carried forward by the Kabir Panth ("Path of Kabir"), a religious community that recognizes him as its founder and is one of the Saint Mat sects.

Fig. 5: Photo of Saint Kabir

- Granth, Kabir Granthawali and Anurag Sagar. Saint and poet and religious reformer who refused the tag of a particular religion by accepting all religions and by propagating that the same Supreme Being appears in all religions. Kabir called himself the child of Lord Ram and Allah. He is believed to have lived during the 15th century AD. A weaver by profession, Saint Kabir wrote numerous poems extolling the greatness of the oneness of the Supreme Being. He was able to weave simple philosophical thoughts into his Dohas which were easily digestible by the common man who was always kept aloof by the scholarly class from philosophical discussions.

The poems of Saint Kabir are famous for their thought-provoking content and inspirational teachings. They have a universal appeal and attract every generation with its simple similes, questions and philosophical ideas. Saint Kabir says - The best place to look for God is "in the heart of your heart."

According to Prof. Ranade, Saint Kabir is one of the greatest mystics who combines in himself deep philosophical insight with heights of mystical experiences. Prof.Ranade was greatly influenced by this Saint and especially of his doctrine of Saint as Personal and God as Impersonal Reality, Universal blindness, God-Intoxication, Doctrine of Liberation, Beatification and Infinitude. He has said about Kabir in his book-Pathway to God in Hindi Literature that, "Kabir surpasses other Hindi Saints in his description of the Spiritual teacher by his moral, mystical and social

qualities. He has laid by stress on the importance of the Name of God."[23] In 1951 Prof. Ranade delivered a lecture on "The Self Realization of Kabir" at the R.P.D.College Belgaum, where he has discussed in detail about the path of Self realization of Kabir which is described as tough as a razor's blade, says the *Upanishad.*

Kabir's observation that when his ego was there, then God was not there; and now when God has come (to reside in his heart), then his ego is no more. All other consciousness is lost in the one overwhelming consciousness of God. During the Bhakti period the truth of God indwelling the soul is universally recognized. It is the constant refrain of all Kabir's songs. Man is like the legendary deer that searches for the musk everywhere, while all the time it lies hidden within it. It is indeed, as he mostly relies on his own powers to extricate himself from all falsehood and realize the Truth. This is to be sharply distinguished from the devotional mystic's heavy reliance on God's grace. Thus, the introvert mystic's attitude towards a Deity is marked by a deliberate transcendence of emotions in Saint Kabir.

■ SAINT TULSIDAS

Also known as Goswami Tulsidas, (1532-1623) was a Hindu poet-saint, reformer and philosopher renowned for his devotion for the God Rama. A composer of several popular works; he Is the best known for being the author of the epic *Ramcharitmanas,* a retelling of the Sanskrit Ramayana in the vernacular Awadhi.

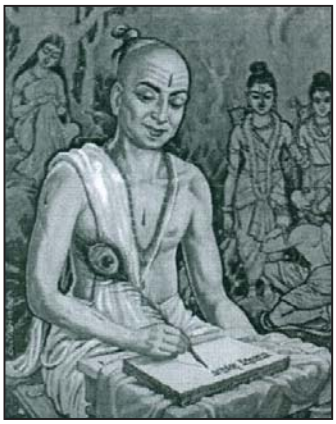


Fig. 6: Photo of Saint Tulsidas

Tulsidas was acclaimed in his lifetime as a reincarnation of Valmiki, the composer of the original *Ramayana* in Sanskrit. He is also considered to be the composer of the Hanuman Chalisa, a popular devotional hymn dedicated to Lord Hanuman- the divine monkey devotee of Rama.

Tulsidas is considered to be one of the greatest of the Hindu saints of India. He is considered to be one of the most famous representatives of the *Bhakti* school of Hinduism. He was born to Atmaram Shukla Dube and his wife Hulsi. As a youngster, his name was Tulsiram or Ram Bola. His introduction into the principles of the *Bhakti* school came when Tulsidas was a young boy in Sukar-Khet. There he heard the story of Rama, which became the basis for much of his later literary work. This was from Narhari Das who was a very influential saint. Tulsidas also adopts the theory of avidya and resorts to it wherever it suits his purpose and not only this he also exercises an

extraordinary influence for good on the lives and characters of millions of people in India.

According to Prof.Ranade, Tulsidas had enriched poetical imagination, moral and devotional fervor, and philosophical insight, which can nowhere be found in Hindi Literature. His unique formulation of new nine lands of Bhakti, his extraordinary description of *Nama, Rupa, Saguna, Nirguna* and Devotion, and his transcendent description of God are very remarkable.[24]

- **Nama and Rupa:** Prof. R. D. Ranade quoted several verses of Saint Tulsidas so far as value of *Nama* is considered. *"Nama and Rupa* are the attributes of divinity", says Tulsidas. *"Nama as a kalpataru* - a wish fulfilling tree - a shelter for spiritual felicity in this *Kali-yug*" *Nama* is greater than *Rama. Nama* on tongue lights up both inside and outside. The *Nama* can transmute a sinner into a saint. Prof. R. D. Ranade concluded that the Name of God might be regarded as the pinnacle of Tulsidas's philosophy; Name of God as the fundamental vehicle of meditation; *Rama-Nama* is the only way of salvation.
- ***Saguna-Nirguna:*** *"Sagunahi-agunahi nahi kachu bheda"* Here Saint Tulsidas arrives at the non-difference or even the identity between the *Saguna* and *Nirguna. "Nirguna Rupa sulabh ati, Saguna na jaanahi koi"*, Saguna is a higher conception than the *Nirguna* for the principal reason that while the *Nirguna* is pervaded by illusion or *Maya,* the *Saguna* is pervaded by devotion or *Bhakti*. *"Aguna Saguna dui Brahma swaRupa, akatha anaadha anaadi anoopa", "Aguna Saguna bich naam susakhi, ubhayaprabodhak chatura dubhakhi*, the Name may be regarded as a schematizer between the *Saguna* and the *Nirguna*. Why Prof. R. D. Ranade used the word 'schematizer' for the *Nama*? The answer to this question is that he himself was a Spiritual teacher and he used to impart the Name of God to the aspirants, so it is clear that he himself was a schematizer because when a devotee meditates on the Name of God then in course of time he sees the *Saguna* form of God which is ultimately the *Nirguna*. So, the Name of God works as schematizer between the *Saguna* and the *Nirguna* as the Name of God imparted by *Sadguru* is God and the *Sadguru* is the *Saguna* form of God in the form of a human body and the *Nama* is *Nirguna.*

  "Hum lakhi lakhihi humaar, lakhi hum humaar ke beech; Tulasi alakhai kaa lakhai, Raam-naam japu nich." Which means - How can you perceive the unperceivable? Meditate on the Name of God, O Fool! Says Prof.R.D.Ranade[25]. Prof V. H. Date used to say that a saint is both *Saguna* and *Nirguna*, former in the sense that he is identical with the vision before him and later in the sense that he is embodied. So, know

yourself first, know God and know what lies between you and God and then you will cease to say that God is unknowable. But one must first constantly utter the name of God imparted by a God-realized Saint.

- **Devotion:** A great devotee of Prof. R. D. Ranade - Prof .V. H. Date has written in his book 'A Rosary from Saint Tulsidas' "Devotion to God is, for Tulsidas, superior to the philosophical knowledge of a *Vedantin* and so he speaks of God not only as the one who protects His devotees but also as one who gives them power to defeat their enemies.[26]

According to Prof. R. D. Ranade, Tulsidas was a thinker of a very high order and a high water-mark of philosophic speculation. The one-pointed devotion to God like a Chataka as demonstrated in his *'Chataka Choutisa'* facing all difficulties for God with courage is rare contribution to Indian philosophy.

■ SAINT MEERABAI

Saint Meerabai (c. 1498 - c. 1547 AD) was an aristocratic Hindu mystical singer and devotee of Lord Krishna from Rajasthan and one of the most significant figures of the Saint tradition of the Vaishnava Bhakti movement. Some 1,200-1,300 prayerful songs or bhajans attributed to her are popular throughout India and have been published in several translations worldwide. In the Bhakti tradition, they are in passionate praise of love she has for her Lord.

She has tried to convey the message that Krishna Bhakti is the best way to live life as it helps us forget our desires and this in turn helps us attain Moksha (liberation from life).

Prof.R.D.Ranade was greatly influenced and outwitted by her intellectual propagation of her doctrine of Theos becoming a Pantheos' and 'the doctrine of Approximation. He has said in his book - Pathway to God in Hindi Literature' -"Meerabai's description of her Dark night of the Soul, her offer to ascend the funeral pyre and reduce her body to ashes if necessary, as well as her vivid account, after the spiritual dawn, of her having come into possession of the jewel of God, as well as her unexcellable description of the spiritual Holi with its riot of sound and color, have left a deep impression on Hindi Spiritual Literature."[27]

Prof.R.D.Ranade considered Meerabai as the Mystic Princess; He placed her three famous songs in the Varieties of Super sensuous experience:

1) *Payoji Maine Raam-ratan dhana.*

2) *Falguna ke din chyar re.*
3) *Saadhu ki sangat pai re*

He chose these three songs because his own experiences show that -

- Progress in spiritual life is possible only by the company of Sadguru and saints. When the spiritual teacher imparts the Name of God and after following his directions by the process of meditation, a vision of God descends before him. This vision is the Vastu similar to the *Amolic Vastu* as said by Meerabai. This *Amolic Vastu* is the jewel of God.
- The spiritual teacher play the role of a mother and other saints play the role of nurse.
- Good virtues can be developed only by the company of good and holy people and they are fructified by the company of God-realized saints.
- The fortune of getting the company of God-realized saints is due to the good deeds previously done.
- The words of Meerabai - *'Jyot me jyot milai re'* which means mingle the own light with the light of God. Prof.R.D.Ranade correlated these words of Meerabai with the words of Washington Irving 'Deep had called unto Deep and words of Green Spirit had called unto Spirit. If we look at the words of Prof. R. D. Ranade The Spirit within being immersed in the Spirit without, the immanent and the transcendent having become one', then we can find that he himself had the same experience and he became *Brahma*.
- Progressive realization of Meerabai *'Bannat bannat bann aai re'* which is evident replica of doctrine of approximation or asymptotes of Prof. R. D. Ranade. He said, "It is this perpetual progressive realization, or attainment to the highest acme possible for man here below, which may be reached by humanity without a tint of arrogance or self-complacency. We only mention the doctrine here without making its application to different spheres of human thought such as morality, epistemology, mysticism and metaphysics. however, it is important to remember that Plato had the same doctrine in his mind when he spoke of the Idea of the Good as the highest attainable peak of Reality, to which all the other ideas make continuous approximation by grades, or when Bradley spoke of the degrees of truth and reality, thus insisting upon the doctrine of approximation both in epistemology and in metaphysics.[28]

WESTERN SAINTS AND THEIR INFLUENCE

Prof. Ranade has written in his book on Philosophy of Mahatma Gandhi, "I began my study of Vedanta in the year 1908, tried to have

knowledge of different systems of Indian Philosophy, was much perplexed and could not understand the texts which were very bad. The edition of - *Sarva Darshan Sangrah* published in Pune in those days, was very bad one. Recently, they have published a better one. To add to the difficulty of the subject, when you give a very bad text the difficulties of the learner are enormously increased. So my study of European Philosophy came to me as rebound from my study of Indian Philosophy. I might say that I began my study of European Philosophy in the year 1910 and when I had gone a long way with it, say till 1914, then I turned back and found that there were great treasures of thoughts in Indian Philosophy. "[29]

Padma Kulkarni, a devoted lady disciple of Prof. R. D. Ranade has written in a publication-Bhavan's Journal 31 May 2007 about Prof. Ranade's great insight into Western philosophy that, "Barring Kant, the greatest single influence from the Western world on Prof. R. D. Ranade's mind was that of Greek philosophy. The influence can be seen in the numerous references to Greek words, phrases, ideas, doctrines and thinkers found in his writings. The locus classicus of his study of Greek philosophy is his book, "Philosophical and Other Essays, Part I." The earliest philosophical musings in the West are found in Greece. For a first hand understanding of this source of Western thought, Prof. Ranade studied Greek language. This is an unusual characteristic because, though a student of Greek philosophy understands a Greek word here and a Greek word there, he has to read the word in transliteration into Roman alphabet. Prof. Ranade had mastered the Greek script so thoroughly that he could write it with ease, and he used to quote passages from the original in his works. His "Essay on the Comparative Study of Greek and Sanskrit Grammar" has benefited both the languages by presenting the study of even the tersest of technical details. It provides guidelines for comparative linguistics. As in Sanskrit, the Greek language recognizes accent -consequently change of accent means change of meaning. Often he would insist on using a word in the original Greek script. Was it not because of the fear that the translation or transliteration would deprive it of its connotation? Greek words and phrases had become a part and parcel of his repertory and he used liberally terms like *Catalepsia, Apathia, Ataraxia, Theoria,* to Theon, Logos, and Episteme. An Indian writer uses Sanskrit terms like *Brahma, Maya, Karma* and *Bhakta* but Prof. Ranade used both Greek and Sanskrit terms in addition to significant words from other European and Indian languages. By this practice he popularized a number of Greek terms and concepts."[30]

■ SOCRATES (c. 469 BC - 399 BC)

He was a classical Greek Athenian philosopher. Credited as one of the founders of Western philosophy, he was an enigmatic figure known

chiefly through the accounts of later classical writers, especially the writings of his students Plato and Xenophon, and the plays of his contemporary Aristophanes. Through his portrayal in Plato's dialogues, Socrates had become renowned for his contribution to the field of ethics, and it was this Platonic Socrates who also lent his name to the concepts of Socratic irony and the Socratic Method, or elenchus.

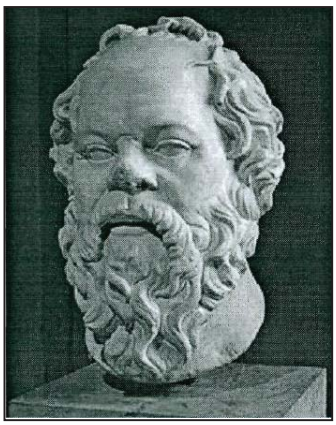


Fig. 8: ***Photo of Socrates.***

It was Plato's Socrates that also made important and lasting contributions to the fields of epistemology and logic, and the influence of his ideas and approach remained strong in providing a foundation for much western philosophy that followed. As Martin Cohen has put it, Plato, the idealist, offers "an idol, a master figure, for philosophy. A Saint, a prophet of the 'Sun-God', a teacher condemned for his teachings as a heretic."

A statement from the book The Meaning and Value of Mysticism' by E.Herman - "The world is a mirror of infinite beauty; yet no man sees it. It is a temple of majesty, yet no man regards it. It is a region of Light and Peace".[31] A great devotee of Prof.R. D. Ranade - Prof . V. H. Date has written in his book The Yoga of the Saints' by his own experience - "Here, too, the confusion is made by those who are poets only. They become aware of the beauty of Nature, and say that it appears as the beauty of God. It was Socrates who had said long ago that the trees and the outside Nature cannot teach us anything regarding our own nature. No amount of appreciation of natural beauty will give you awareness of the Divine beauty. It may arouse in you the sense of sublimity and grandeur as it did in Kant and led him to believe in a Being that was responsible for it.

The saint may not go this way and may not philosophize at all; and yet he will be directly able to experience that God is beautiful, and as the mantle of His beauty falls on Nature, experience afterwards that Name too is beautiful."[32]

■ IMMANUEL KANT (22 April 1724 -12 February 1804)

He was a German philosopher from Kaliningrad of Russia, who researched, lectured, and wrote on philosophy and anthropology during the Enlightenment towards the end of the 18th century.

Kant's major work, the *Critique of Pure* Reason *(Kritik der reinen Vemunft,* 1781), aimed to unite reason with experience and to move beyond what he took to be failures of traditional philosophy and metaphysics. He

Fig. 9: Photo of Immanuel Kant

hoped to end an age of speculation where objects outside experience were used to support what he saw as futile theories, while opposing the skepticism of thinkers such as Berkeley and Hume. He stated: "It always remains a scandal of philosophy and universal human reason that the existence of things outside us should have to be assumed merely on faith, and that if it occurs to anyone to doubt it, we should be unable to answer him with a satisfactory proof."

Works on ethics, religion, law, aesthetics, astrononi the Critique of Practical Reason (*Kritik der praktischen Vernunft,* 1788) and the Metaphysics of Morals (*Die Metaphysik der Sitten,* 1797), which dealt with ethics.

And the *Critique of Judgment (Kritik der Urteilskraft,* 1790), which looks at aesthetics and teleology. He aimed to resolve disputes between empirical and rationalist approaches.

The former asserted that all knowledge comes through experience; the latter maintained that reason and innate ideas were prior. Kant argued that experience is purely subjective without first being processed by pure reason. He also said that using reason without applying it to experience only leads to theoretical illusions. The free and proper exercise of reason by the individual was a theme both of the Enlightenment, and of Kant's approaches to the various problems of philosophy.

Some evolutionary thoughts of Prof. R. D. Ranade clearly show that he was influenced by Kant but he also disagreed at some points and explained the missing point in the philosophy of Kant.

When Prof. R. D. Ranade was young; he looked upon the three Critiques like works of philosophy but as his thoughts went in higher level of mysticism it appeared to him like works of poetry. When Prof. R. D. Ranade delivered a lecture at the Rashtrapati Bhavan, New Delhi, in April 1954 he straight-forwardly said that though Kant was one of the greatest European philosophers and his three works of Critique are the most remarkable but Kant's philosophy is lacking in one element, namely, the element of intuition. Kant had used the word 'intuition' in the sense of perception. While Prof. R. D. Ranade used this word in the sense of super-sensuous faculty which goes beyond reason and which puts us in possession of things unknown to reason. He called it that Intuition1 is a mystical faculty by the means of which one can enter into the spiritual life. He correlated it to the '*anubhuti'* as Saint Sankaracharya had said.

Prof.R.D.Ranade mentioned in his book 'Bhagavad-Gita: Philosophy of God-realization' that how the sublime leads to divine taking illustrations

from metaphysics, science and morality. Then he said that Kant has done more work for the nature of sublime than any other philosophers of the world.

But he has said, "We disagree with him a little, however, when he puts the Sublime in between taste and teleology, while we regard the Sublime as higher than teleology." 33 At another case, Prof.R.D.Ranade has said - "Man is only an instrument in the hand of God" It clearly reflects his philosophy in practical life and how he always remained in the will of God. (I have already mentioned one of his incidents in the chapter 4.) He has said - "The reconciliation of one's will with the Divine Will involves a moral problem, namely, the problem of Divine Will as the being the only Categorical Imperative. Kant and other philosophers might speak of the Categorical Imperative in abstract terms. Here we have got a concrete expression of the Categorical Imperative in terms of the Divine Will. The Divine Will has to dictate and man has to obey."[34]

Prof. R. D. Ranade has touched the heart's feeling of Kant in Kant's Critique of Practical Reason. Kant only said that by good virtues and good deeds one attains merits and by bad virtues and bad deeds one attains sins; but he did not related it with the spirituality. Prof.R.D.Ranade actually related his Critique of Practical Reason in his book 'Pathway to God in Hindi Literature (pg.no.17-18)'. The conclusion of saying is that by attaining merits, one will attain good rebirth and by attaining sins, one will attain bad rebirth. But what is the main aim of a human being? The main aim of a human being is to attain God-realization, get oneself released from the cycle of birth and death and get one with God. Now if someone is a member of spiritual world then the only real duty of that person is to meditate on the Name of God and total surrender to God. By doing meditation one will be removed from merits and sins and the cycle of birth-death automatically by the grace of God. The grace can only be achieved by doing meditation on the Name of God imparted by God-realized saint. So, one should achieve this in the present life only.

■ PLATO (423 BC-347 BC)

He was a Classical Greek philosopher, mathematician, student of Socrates, writer of philosophical dialogues, and founder of the Academy in Athens, the first institution of higher learning in the Western world. Along with his mentor, Socrates, and his student, Aristotle, Plato helped to lay the foundations of Western philosophy and science.

Plato's sophistication as a writer is evident in his Socratic dialogues; thirty-six dialogues and thirteen letters have been ascribed to him. Plato's writings have been published in several fashions; this has led to several conventions regarding the naming and referencing of Plato's texts.

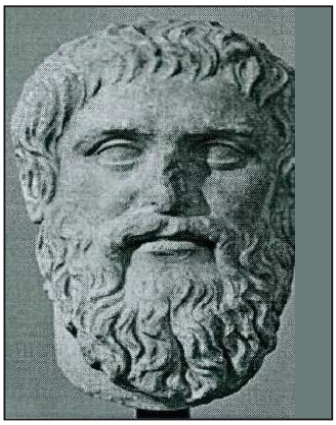


Fig. 10: Photo of Plato

Plato's dialogues have been used to teach a range of subjects, including philosophy, logic, ethics, rhetoric, and mathematics.

Padma Kulkami, has written in the same The teaching of Plato's dialogues by the synthetic method was another special feature of Prof. Ranade. We gather this from a student's notes.

When he taught the dialogue, *Phaedo the dialogue* which contains the account of the death of Socrates which has few parallels in the history of world literature - he used the synthetic method. The theme of the dialogue is immortality of the soul. Prof. Ranade collates arguments for pre-existence and post-existence of the soul. He cites parallel arguments from Plato's other dialogues like Republic, Phaedrus and Laws, and compares them with Christian ideas. When it is established that the soul is immortal, the next question is about its fate after death. He then deals with the subject by drawing comparisons from Dante who indicates different regions for different types of souls. He concludes by pointing out that Plato's idea that a philosopher is free from incarnation is antithetical to Christian concept but similar to the Indian standpoint. The comparative method gave a new direction to the study of both Indian and Greek philosophy and Prof. Ranade is one of the earliest authors to popularize the approach. It opens before a student's mind both the arenas, and the comparison of thinkers from both sides is rendered easier. Thus we are told that Plato's idea of the good is like the sun of Absolute Reality of Jnaneshwar; the metaphysical antinomy between Alpa and Bhuman occurs in *Anaximander* as between per as and Apeiron; Sankara is the Indian Parmenides. He concludes by pointing out that Plato's idea that a philosopher is free from incarnation is antithetical to Christian concept but similar to the Indian standpoint."[35]

■ PLOTINUS (ca. 204/5-270 CE)

He was a major philosopher of the ancient world. In his system of theory there are the three principles: the One, the Intellect, and the Soul. His teacher was Ammonius Saccas and he was of the Platonic tradition. Historians of the 19th century invented the term Neo-Platonism and applied it to him and his philosophy which was influential in Late Antiquity.

His metaphysical writings have inspired centuries of Pagan, Christian, Jewish, Islamic and Gnostic metaphysicians and mystics.

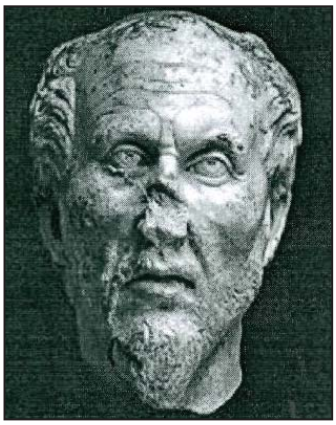


Fig. 11: Photo of Plotinus.

Plotinus is generally regarded as the founder of Neo-Platonism. He is one of the most influential philosophers in antiquity after Plato and Aristotle.

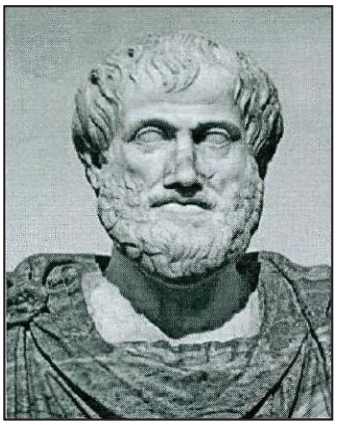
God himself -

Prof.R.D.Ranade's philosophy reflects what Plotinus wanted to reveal by the following statement. "If we go to Plotinus, we find the same perfection of moral virtues in mystical life insisted on. The vision/ he tells us. 'is not to be regarded as unfruitful. In this state beautiful thoughts and beautiful virtues taken from Enneads, 6.9.9." [36] from the book 'The Evolution of My Own Thought' written by Prof. R. D. Ranade. He was a great mystic; the literal meaning of the word 'mystic' is - 'a person who seeks union with God and, through that, realization of Truth beyond men's understanding.'

But what is the truth behind this so far as the spirituality is concerned? So, one devotee of Prof. R. D. Ranade asked him about the true sense of a mystic. He replied straight forwardly - "A Mystic who is not of supreme service to Society is not a Mystic at all." The major part of Prof. R. D. Ranade's life follows what he said in the true meaning of mystic. He was of supreme value to man-kind. He was like Aristotle's God, have moves the world by his meditation and contemplation on the divine name and form of God. Prof. R. D. Ranade quotes the saying of Plotinus -Those who are inspired, those who are possessed, know this much, that within them they have something greater than themselves, even if they do not know what. From what they feel, from what they speak, they have some conception of that which moves them as of something higher than themselves.[37]

■ ARISTOTLE (384 BC-322 BC)

He was a Greek philosopher and polymath, a student of Plato and teacher of Alexander the Great. His writings covered many subjects, including physics, metaphysics, poetry, theater, music, logic, rhetoric, linguistics, politics, government, ethics, biology, and zoology. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality, aesthetics, logic, science, politics, and metaphysics. In metaphysics, Aristotelianism had a profound influence on philosophical and theological thinking in the Islamic and Jewish traditions in the Middle Ages. And it continued to influence Christian theology, especially the scholastic tradition of the Catholic Church. His ethics, though always influential, gained renewed interest with the modern advent of virtue ethics. All aspects of Aristotle's



philosophy continue to be the object of active academic study today.

Padma Kuikarni, has written in the same publication-Bhavan's Journal that, "Prof. R. D. Ranade highly appreciated Aristotle's scientific genius. He says, In his criticism of Zeno's arguments, Aristotle contributes three important ideas to the history of thought. They are concerned with the distinction between Relative and Absolute Motion, the Philosophy of the Infinite and the Philosophy of Continuum". Though Prof. Ranade is all praise for Aristotle on some counts, he censures him on others. He himself holds a brief for the deductive method and for system building and therefore cannot agree with Aristotle who treated Eleatic philosophy slightly. He observes that Aristotle "fails to appraise correctly the importance of the deductive method in philosophy, which Melissos was one of the earliest to formulate and to carry to perfection."[38]

I would like to give a real incident which shows that philosophy of Prof. R. D. Ranade goes one step ahead than that of Aristotle. Once Prof. R. D. Ranade went to Shanti-Kunj, Banaras in 1908. Prof. E. A. Wodehouse also accompanied him. There they met two persons of Theosophical society - Mr.Samant and Mr. D. K. Telang. Prof. R. D. Ranade got a spiritual experience at that time. Mr. Samant talked to Prof. R. D. Ranade heart to heart and said - "The practice in Esoteric Section of our Theosophical Society is to contemplate on virtues." Then Prof.R.D.Ranade asked him on what virtues they used to practice in Theosophical Society. Mr.Samant then quoted two verses of the sixteenth chapter of the Bhagavad-Gita in which following nine virtues are mentioned -

I. Fearlessness
ii. Purity
iii. Self-control
iv. Equanimity
v. Equality of life
vi. Bravery
vii. Compassion
viii. Humility
ix. Forbearance

Similarly, Aristotle has also said - "No virtue could be contemplated on unless we have practiced that particular virtue day after day in our life. In that way habit becomes character."[39] Prof. R. D. Ranade gave too much importance to the moral method of meditation, but he went

one step ahead to the metaphysical ideas and ethical virtues of the method of meditation. By the view-point of his own experiences, he said that undoubtedly there is a great value of contemplation of moral virtues; but they might not take someone to God. They would give someone the gunpowder; only a spark might be required and then there might be a spiritual explosion. Thus this moral meditation is also of great value. So, it is clear by his saying that only morality cannot lead someone to God-realization.

Here is a saying of Aristotle by which we can see his influence on Prof. R. D. Ranade - "As Aristotle says, He is the most active of all, because being of the nature of Pure Form, He contemplates upon himself. Naturally, it follows that one who has realized God is active not only because he overtly does something as a socio-ethical being, but also, and more so, because he meditates on the divine , Name and contemplates on the divine forms which he actually sees with or without his eyes."[40] Here I wish to say to the readers that Prof. R. D. Ranade practically lived his life like the saying of Aristotle and he was the most active in ail his works although he used to take very little amount of food. Once a student asked him that he used to eat very little amount of food then what is the source of the energy in him, then he replied - "I can trap the universal energy." The hidden meaning of this saying is that he was always possessed by the light of God (vision of the Atman) in various enlightened forms of God. This also shows that sayings of all the saints are same so far as the God-realization is concerned. There are so many incidents from the life of Prof. R. D. Ranade which shows why he was the most active of all.. These are as follows-

1. "In 1921, in Inchgiri Prof.R.D.Ranade was not even able to stand up for *bhajan,* but on the last day of the Saptah, after the flowers were showered on the Pothi (a spiritual literature), he suddenly wore the blue silken dhoti and began to serve water to the *sadhakas* at the time of their partaking of Prasad. He was very active till the end that day, and even took the *Prasad* himself. In addition to this general improvement in health, there was a special reason for his extra activity on that day. His *Vastu* (vision of God), we are told, was glittering that day with extraordinary splendor, which naturally infused extra energy in him. After the saptah was over, he took leave and blessings of Shri Amburao Maharaj, returned to Pune and joined his duty."[41]
2. "At Allahabad, one day in 1951, Prof. R. D. Ranade's health suddenly collapsed as a result of which he could not carry on even his meditation properly. The same day in the evening he finished his bath

and sat for meditation as usual. Within half an hour, he could enjoy the experience of spiritual ambrosia which immediately freed him from the ailment and filled him with fresh energy and vigor. Then he remarked: "How can the ailment exist in the presence of this ambrosia? But its achievement entirely rested with God. I meditated today, both in the morning as well as in the afternoon. But I could not get that divine juice then." It is this ambrosia that supplied him the necessary nourishment and energy."[42]

3. "Prof.Dandekar once asked Prof.R.D.Ranade, "Well, Rambhau, how many hours do you sleep every day?" Prof.R.D.Ranade repeated the following lines of an abhang of Shri Tukaram:
   'Na kale divasa ka rati, akhanda lagalise jyoti, Ananda-laharici gati, varnu kiti taya sukha?
   "The consciousness of day and night has vanished due to continuous experience of Light Divine. Continuous are the waves of bliss which simply defy description." This shows that he did not used to sleep and he used to see the vision of God before him all the time, this ultimately depicts how active he was.[43]
4. "During his last five days before his departure (Niryaan) Prof. R. D. Ranade was completely detached from the world. He particularly got himself thoroughly examined, twelve hours before he left his body, by Dr. N. S. Paripatyadar of Solapur, as if to get confirmed that he was completely free from any disease. During those last five days he did not take even a morsel of food or a drop of water, but took particular care to get his bowels cleared by laxatives. On Thursday 6th June 1957, his last day on earth, he went into his car for meditation, on the road to Inchgiri. He spent about two hours in meditation." This clearly indicates that he was the most active till the last day of his body.[44]

Prof. R. D. Ranade used to say that meditation on the Divine name is the highest work.

■ BARUCH SPINOZA (24 November 1632 - 21 February 1677)

Later Benedict de Spinoza was a Jewish-Dutch philosopher. Revealing considerable scientific aptitude, the breadth and importance of Spinoza's work was not fully realized until years after his death. By laying the groundwork for the 18th century Enlightenment and modern biblical criticism, he came to be considered one of the great rationalists of 17th-century philosophy. His magnum opus, the posthumous Ethics, in which he opposed Descartes's mind-body dualism, had earned him recognition as one of Western philosophy's most important contributors. Spinoza was raised in the Portuguese Jewish community in Amsterdam.

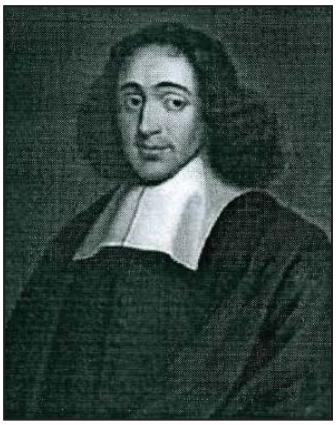


Fig. 13: Photo of Spinoza

He developed highly controversial ideas regarding the authenticity of the Hebrew Bible and the nature of the Divine. Spinoza lived quietly as a lens grinder, turning down rewards and honors throughout his life, including prestigious teaching positions, and gave his family inheritance to his sister. The influence of Spinoza on Prof. R.D.Ranade is given in the 4th chapter.

■ **ZENO OF ELEA (ca. 490 BC - ca. 430 BC)**

He was a pre-Socratic Greek philosopher of southern Italy and a member of the Eleatic School founded by Parmenides. Aristotle called him the inventor of the dialectic. He is the best known for his paradoxes, which Bertrand Russell has described as "immeasurably subtle and profound". Plato said that Zeno's writings were "brought to Athens for the first time on the occasion of the visit of Zeno and Parmenides.

Fig. 14: Photo of Zeno of Elea.

Plato had Socrates paraphrase the "first thesis of the first argument" of Zeno's work as follows: "if being is many, it must be both like and unlike, and this is impossible, for neither can the like be unlike, nor the unlike like".

Zeno's arguments are perhaps the first examples of a method of proof called *reductio ad absurdum,*

to the absurd. first individual to implement this style of argument.

Padma Kulkarni, has written in the same publication-Bhavan's Journal that, "Zeno who wanted to defend the monistic philosophy of his master, Parmenides, put forth a number of arguments 29against multiplicity and motion. For example, he said that the flying arrow must be regarded as at rest. At any moment during its motion, it is at rest and a sum of restful positions cannot constitute a motion. Zeno's argument against motion can be dealt with only by considering time and space together. Zeno accepts that space and time are continuous, but forgets that motion is something totally different from both and is qualitatively new. His question is: How can you say that the arrow moves when it is at rest at a particular point? The answer is that movement is not an addition of particular distances, nor is it a successive counting of moments either. It is a spatiotemporal relation where both time and space are involved but where the result is totally different either from

space alone or from time alone. The process of the formation of green colour from the combination of two basic colours, viz. blue and yellow, can be cited as an example. Green is neither yellow nor blue but a third different colour. So too time and space in combination give us motion. Zeno speaks of space but keeps silent about the spatio-temporal relation. The analysis of motion into static points of space or time which Zeno attempts is incorrect. There are no static spaces or static moments in motion; and, therefore, to say that an arrow which moves is static at every point is irrelevant. Psychologically speaking, a large number of perceptions which are severally below the threshold of hearing are above the threshold when taken in combination. Mathematically an infinite number of small units give us a finite number, and so though a single unit of com in Zeno's example does not make a noise, a sound is produced when the whole bushel is poured. That a large number of infinitesimal units can give a finite quantity has been shown by Prof. Ranade by applying the laws of Infinitesimal Calculus. By this the ground of puzzles of Zeno is taken away. People wondered at Zeno's arguments which seemed to be absurd, but insoluble. They criticized him. Philosopher-mathematicians like Weirstrass even tried to re-establish his sophisms. But it was Prof. Ranade who alone gave a mathematical solution to these so-called insoluble problems. One more example of interdisciplinary comparisons may be cited from his student's notes. Plato's ideas put in such a tabular form explain the 'physiologic - psycho - ethico - sociological parallelism.' Thus we find re-interpretation of many a Greek thinker. There are comparisons of Greek concepts with Indian and European concepts, both ancient and modern; there are evaluations and judgments, with a couple of mathematical ideas thrown in. We have to study and re-study Prof.Ranade's writings to derive benefit from his studies."[45]

All these philosophers Indian as well as Western influenced Prof. Ranade in his various events of life. These saints from all over the world did not just act as different personalities but as harbinger of Prof. Ranade's philosophy.

Summary:

The readers will now dearly understand his western as well as Indian insight to Philosophy. When the present author was just at the preliminary stage at the out start of the current thesis, I went through Prof. Ranade's book- The evolution of my own thought; which is an article published in Contemporary Indian Philosophy in 1936, written by Prof. Ranade. I was astonished by the fact that the number of philosophers and comments on son them. in that book was over 60 in number. If the entire life of Prof.

Ranade can be compared to a vast ocean, my current work is just a drop of water in that ocean. At the present moment my feelings can be expressed in the words of Prof. B. R. Kulkarni that, "One can summon up courage and say that after a good deal of a study of his works, one may perhaps be in a position to understand the difficult epistemological or metaphysical principles involved; but where mysticism is concerned we have to be doubly cautious. Only a true mystic can peep into the mind of another mystic; and we, who can have only a peripheral approach, cannot pass any judgment on the mystical experiences themselves which form the core of his writings."[46]

1 Date, V.H. - A Rosary from St.Ramadas, preface, p. no.iv
2 Ibid
3 Date, V.H. - *Dasbodha*, 12.6. ovi -1 to 29
4 Date, V.H. - *A Rosary* from SLRamdas p. no. 61-62
5 Date, V.H. - *Jnanadeva- the Light Beyond*, p. no.4
6 Ranade, R.D. *'Mysticism in Maharashtra*' p. 178
7 Date, V.H. - *Jnaneshwari*, 2.277
8 Mrs. Padma Kulkarni - *Rrof.R.D.Ranade as a Mystic*, p. no.65
9 Date, V.H. - *Jnaneshwari* 9.200
10 Date, V.H. - *Jnanadeva, the light beyond*, p. no.110-111
11 Date, V.H. - *Jnaneshwari* hindi.p. no. 148
12 Date, V.H. -*Jnanadeva the Light beyond*, P. no. 124
13 Date, V.H. - *Jnaneshwari* 9.195
14 R.D. Ranade, *Philosophical and other essays,* p. 142,143
15 Deshpande, M.S. - *Gurudev Dr. Ranade's Life of Light*, p. no. 43
16 Deshpande, S.N. - *Biography and Mysticism*, p. no. 130
17 Ranade, R.D. - *Pathway to God in Kannada Literature*, p. no. 197.
18 Deshpande, S.N. - *Biography and Mysticism, Gurudev Ranade*, P. no. 366-367
19 Ranade,R.D. -*Mysticism in Maharashtra,* P.no.355
20 Ranade, R.D. -*Nityanemavali*
21 Kulkarni, N.V. - *Shri Bhausaheb Maharaj Umadikar-Ek shodh nibandh*, p no. 65
22 Deshpande, M.S. *'Dr.Ranade's Life of Light*, p.no. 60
23 Ranade, R.D. -*Pathway to god in Hindi Literature*, P. no.15
24 lbid P.no.17
25 Ibid P.no.380
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28 Ibid P.no. 197-198

29 Ranade.R.D. - *Philosophy of Mahatma Gandhi*, p.no.
30 Mrs. Padma Kulkarni - *Bhavans Journal* 31 May 2007, p.no. 28,29,30
31 E. Herman -*The Meaning and Value of Mysticism*' p. no. 209
32 Date V.H. -*The Yoga of the Saints*. p. no. 198
33 Ranade.R.D. -*Bhagavad-Gita : Philosophy of God-realization,* p.no.8
34 Ibid pg. no.144
35 Mrs. Padma Kulkarni - *Bhavans Journal* 31 May 2007, p.no. 28,29,30
36 Ranade,R.D. -*The Evolution of My Own Thought*'
37 From Enneads, 5.3.14." p.no. 42
38 Mrs. Padma Kulkarni - *Bhavans Journal* 31 May 2007, p.no. 28,29,30
39 Ranade, R.D. -*Bhagavad-Gita : Philosophy of God-realization*, p. no. 219-220
40 Date, V.H. -*The Yoga of the Saints*, p. no. 218
41 Deshpande, M.S.- *'Dr.Ranade's life of Light,* p.no.128
42 Ibid, p.no.140
43 Ibid, p.to.147
44 Ibid p.no.168-169
45 Mrs. Padma Kulkarrni- Bhavans Journal 31 May 2007, p.no. 28,29,30
46 Kulkarni B.R. -Professor R.D.Ranade- *As a Teacher and Author,* p.no. 64

Author
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nine major obstacles that get in the way of our sadhana or Spiritual journey:
vyādhistyānasanśaya pramādālasyāvirati bhrāntidarśanālabdha bhūmikatvānavasthitatvāni cittavikṣēpāstēntarāyāḥ |
व्याधिस्त्यानसंशय प्रमादालस्याविरति भ्रान्तिदर्शनालब्ध भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तराया: I – Patanjali's Yoga Sutra, 1.30
Vyadhi: Physical illness
Styana: Lack of interest or enthusiasm
Samshaya: Doubt or indecision
Pramada: Carelessness or negligence
Alasya: Physical laziness
Avirati: Desire for sense objects
Bhrantidarshana: Living under illusion or wrong understanding

An Enquiry into the concept of Happiness in Life

"Happiness is a case of mind not matter....
Philosophy of life is not just to live but to live well."

- Democritis (First Greek Philosopher
on happiness-Kerserber & Diener 2008)

Happiness is a state of mind and a feeling of pleasure in our life. We derive happiness through Money and Matter, Power and affection we receive. The condition of happiness is always relative and the degree varies according to the equations we have with the objects of happiness. Happiness is tagged to the things that are always changing. What makes us happy is the pleasure or joy we derive from doing an act, "It is mental process that all humans share" (Keseber & Diener). We get it in our day-to-day life and on some occasions as a 'favourable fate.' (Greek Philosophers)

Challenges we face seem more constant than the pleasure we enjoy. Happiness and philosophy of life have to go hand in hand in our life. Let us observe what great philosophers opined:

Greek philosophers Socrates and Aristotle had introduced subjective and objective views of happiness. They said, "Happiness depends on ourselves. It is a central the purpose of human life. Maintaining the mean i.e. balance between two extremes is the way for Bliss. Happiness flows not from physical or external conditions, such as bodily pleasure or wealth and power but from living a life that is right for your soul, your deepest good. Whereas Plato developed the theory of "Pursuance of Virtues" i.e. living according to the values as Source of Happiness.

During the medieval times western life has witnessed several upheavals and was flooded with new thinking. Rationalists, Revolutionaries, Liberals, Reformers etc. emerged. The clash between Accliciastic and Temporal Authorities, Conservative and Protestants have paved way for change in Socio-Political conditions; all efforts were aimed at making people to lead happier and joyful Life. Carl Mark's "Materialistic Interpretation of History" declares Religion as an opium in the hands of priests. Hobbes Theory of (Laviathan)-Social contract, Locke's and Rousseau's individual liberty etc. have changed the life both at Micro and Macro levels. All these efforts were aimed at living happily as human beings. Every thing changed with the advent of scientific invention and Industrial Revolution as these things have changed the lifestyle globally. Thinking ushered into a new horizon. Life, its meaning, purpose goal all were exposed to a new scrutiny.

Schotish Writter Thomas Carlyle opined, 'Happiness is nothing but the absence of Sorrow', Only a brave man could achieve it.' On the other hand, Albert Camu, Jean Poul Sartre, F.Kafka; have explored the themes of Alienation, Absurdity and Existentialism as a living principle of humanism for a contented life and rejected Religion as an "act of cowardice and an attempt of Philosophical Suicide."

With all these thoughts, an advent of technological growth, increase in earnings and democratic way of life and governance etc. the concept of life has changed and the concept of happiness has gained grounds in materialistic pleasure. All these efforts are towords making human life easy and happy.

In the cast too the Zen Philosophy (an extended Buddha thinking) says, "There is no path to happiness, happiness is the path". It is ridiculous to think that somebody can make you happy. Happiness does not depend on what you have or who you are it solely lies in what you think.

As regards, the concept of happiness Indian sages contributed remarkably. They developed a mystic way of living for enjoyment of Eternal Bliss and Perpetual Happiness. I would like to quote *Taittareya* Upanishad. (Anandavalli-8th chapter). It enquires into the very Source of the Supreme Bliss, the highest order of Eternal Happiness not depending on anything or anybody. *"Yuvatsyad Sadhu Yuvadhyayakah.... Anandan Bramhetiya Janat"* A young, noble, well versed, physically strong, aspirant for enjoyment, having the control over the entire world and best of the rulers with the entire wealth of the universe at his disposal: This is one unit of Maximum Human Happiness. Next to this is Human Gandharvas who have hundred times more happiness than this highest human happiness. Next Devagandharvas, again hundred times more. Thus each category increases by hundred times further with -Ajanadeva-Indra-Bruhaspati-Prajapita- totalling to thousand times. But Bramhananda is again a hundred times more than this thousand times: totally Ten Thousand times more than the Base Unit of Human Happiness. This Bramhananda in other words, is self knowledge i.e. *Atmajnana* attained by a God realised man. Every seeker of "*Atmanubhuti*" will enjoy this Eternal Bliss unhindered in his life. This is also called as *"Swaroopa-Jnana."* i.e. Atma, the Indweller of all beings is the pivot of "Eternal Joy". It concludes that this can be attained only by Tapasya and a Mystic way of life. It can only be experienced by the achiever, it cannot be demonstrated only a Guru only can make his disciple to enjoy this: *"Yato vacho nivartante Aprapya Manasasaha"*: Intangible, can't be explained in words nor mind can read it. It can only be experienced. Most significant aspect here is that the sages have formulated the mystic way of life, so that every human being can

achieve it. They made it easy to attain Atmananda, provided one should follow the designed way of life. That is the way to become one with the nature. Abraham Lincoln said, "Folks are usually happy as they make their mind up to be" (wikipedia). Becoming one with nature is right way to be happy. "Every person born on this earth is entitled to attain *Atmananda* without any pre qualification of cast, creed or gender" (Shriranga Mahaguru Amaravani -Ayvm mysore 2008). One has to be simple and natural in his living to attain the Eternal Bliss. To quote Shri Rabindranath Tagore's *Nationalism*, "It is very simple to be happy but it is very Difficult to be simple." Once upon a time sages have made it as a general affair of the life and to attain God as a prime motto of human life. They treated Human Life is priceless as it is designed to attain Eternal Bliss, *"Manava Janma Balu Doddadu, Adana Haalu madikobedi Huchchappagalira"* (Saint Purandhara Dasa). "Bramhanandam parama sukhadam" is the Indian way i.e. knowing Bramha is the highest Bliss.

By and Large whether in East or West thinkers are of the opinion that, Happiness is within oneself and it depends on the way of life. Materialistic dependency is always short-lived and leads to distress. It is only an illusion of happiness not perpetual. Making life wealthy, making living easy with fast growing technological comforts is not making man happy. Westerners have seen the comfortable way as life. But now they look towards East specially India for "Endless Happiness". Study of ancient Indian Literature has gained momentum in the West.

Introduction of English has influenced the Indian Intelligencia. Almost all thinkers and Loriats both in pre-and-post colonial India were greatly indebted to the Western thinkers. Politically we gained a lot from freedom movement, especially liberal thinking and the concept of equality. But culturally it has a devastating effect and ended up in losing our original identity and drifting away from our age-old, time tested blissful mystic way of life. Now-a-days ancient values are treated as a source of discrimination. No doubt, some lacunas and undesired elements have crept in. But outright rejection without proper understanding is suicidal.

But nature takes its own course. India has seen plenty of saints and mystic personalities incarnating from time to time. They have reinvented the cardinal principles of "Rishi-Parampara" and re-designed the way of applications of those tenates to suit the modern way of living. Late D.V. Gundappa said, "Hosa chiguru hale beru.... Hosa ukti hale tatva, Rishivakyadodane vijnanakale.... meaning a blend of old values and hightech modern values will make life blissful. But to understand the "Rishivakya" i.e. sayings of Rishis. one has to attain the state of Rishi only:

Now I am going to tell about one such modern prophet, saint, great mystic and an all time scholar and a prolific writer, teacher

Dr.Ramachandra D. Ranade, popularly known as "Shri Gurudev". who Severed as professor and vice chancellor. Not only did he preach but demonstrated the way of life to attain the Godhead as well. He proved that a blissful life is very much possible provided the basic tenates of Saints are followed. He is trend-setter for the evolution of a generation. Especially Southern part of Maharastra and northen part of Karnataka have seen this transformation. Scholars and mystics not only in India, but all over the world are benefited by his scholastic yet simple exposition of ancient texts and saintly literature. His exposition of the intrinsic values of those literature made people to realise their true meaning and application in our day-to-day life which bring God's Grace and the Eternal Bliss. He has made it so simple to follow and shown it to the world that mystic way of living is quite possible and practicable and it is the only way to attain Eternal Happiness.

His creative writings and other activities he carried out are more than the works of a university. He did it alone. His amazing spiritual power he possessed made it possible.

The "Sampradaya" to which he has dedicated his life is called "Swaroopa-Sampradaya" (Realising once own self i.e. Atmanubhava). This was founded by saint Nimbargi Maharaj. His deciple Saint Bhausaheb Maharaj was Shri Gurudev's Guru. As per the instructions of his Guru Shri Gurudev designed "Nitya Nemavali" the daily 'itinerary' to be followed, which is the only way of attaining God: Realising the self and Enjoying Perpetual Bliss i.e. "Bramhananda" are the ultimate realities which one should aspire. His "Sampradaya" encompassed "Rank to Raja" (Beggar to King) and an illiterate to the scholar of high order. This made an "Utkranti" (Evolution) in his generation and ensuing generation. The dogma of "One World, One God and One Humanity" is in itself the Rishivakya. The Nitya Nemavali he designed is a great Power House of Spirituality. By following this path the spiritual energy is transmitted to all and the persons who follow will be ignited to attain "Atmanubhooti". People can successfully overcome the on rushing flood of Godless materialism. This is sufficient for elevating humanity to a divine kingdom.

Shri Gurudev Ranade was a self-realised Rishi internally and externally. He was more than a University in his scholastic and literary works. His path was "SAMANVAYA" between "Samsara and Paramartha."

(Materialistic life and Spiritual attainment) His path will lead Bharat to a Renaissance and a new era of "Vishwaguru Bharat."

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The Criterion of the Reality of Mystical Experience :

Reprint : Mysticism in Maharastra

(Page no. 24 to 38, preface)

(I) The element of Universality.

We cannot close this Preface, however, without touching upon a point of vital importance, namely, that of the criterion of the reality of mystical experience. Even though we cannot enter into all the philosophic implications of this criterion, we can at least see in certain respects how this criterion would work. In the first place, as the cumulative experience of the mystics of the East and the West would prove, there is a certain amount of universality in their mystical experience. They have the same teaching about the Name of God, the fire of Devotion, the nature of Self-realisation and so forth, and it is due only to an over-weening superciliousness that certain people would regard the mystics of one country or religion as different from, or superior to, the mystics of other lands or faiths. If all men are equal before God, and if men have got the same "deiform faculty" which enables them to "sec God face to face", then there is no meaning in saving that there is a. difference between the quality of the God-realisation of some, as apart from the quality of the Gad-realisation of others. It is true that there may be physical, mental, and temperamental differences, but there is no difference in the quality of their mystical or intuitive realisation. It is this element of universality, which, as Kant contends, would confer upon mystical experience objectivity, necessity, or validity. Sir Henry Jones contends in "A Faith that Enquires" that if religion claims final worth and ultimate truth, then its criterion also must be equally powerful (p. 90). We suppose that the objectivity and necessity conferred by mystical experience is of a higher order than that of any other kind of human experience just because it is " deiform ". It is this element of divinity in it that makes it so supremely compelling and valid.

(ii) The Intellectual Aspect

There is another way of approach to the problem of the criterion of mystical experience. We have pointed out in the opening section of this Preface that mystical life involves a full exercise of the intellect, feeling, and will, and that, in addition, it brings into operation that faculty called Intuition by which one gets directly to the apprehension of Reality. We may say that that kind of mystical experience must be invalid which does not tend to an intellectual. Clarification of thought. A man whose brain is

confused, a man who is labour-- ing under delusions, a man who is likely to suffer from hallucinations, a man who is neurally pathological, can never hope to attain to real mystical experience.. The imagination of the mystic must be powerful. He must have a penetrat-ing, accurate, and unfaltering intellect. It is not without reason that great mystics like Saṅkarāchārya, or Yājñavalkya, or Spinoza, or Plotinus, or Augustine, or St. Paul, or Jñāneśvara produced the great intellectual works that have lived after them. We must say about these works that they enjoy a certain amount of immortality, and they can never perish so long as the world prizes their inner mystic fibre. Accurate intellectual thought, among other things, which will compel philosophical admiration is surely a mark of real mystical experience. It is true, as pointed out above that there are temperamental differences between mystics as there are temperamental differences between ordinary men. Not all mystics need be philosophers ; not all mystics need lead a life of emotion ; not all mystics need be activists but where-ever true Mysticism is, one of these faculties must predominate ; and unless we see in a mystic a full-fledged exercise of at least one of these faculties, we may not say that he is entitled to the name of a Mystic at all. Hence intellectual power and absolute clarity of thought seem to be the first criterion of mystical experience.

iii) The Emotional Aspect.

It is occasionally contended by certain Writers as has pointed out above, that Mysticism has got nothing to do with a life of emotions. If by a life of emotions these people mean a sombre and melancholy, or on the other hand, a buoyant and boisterous sentimentalism, we entirely agree with what these people say. But if they deny to a mystic the possession or use of emotions in their refined, pure, and "deiform" state, we entirely disagree with these writers. In fact, if we take the trouble of reading the account of emotions given by Tukārāma, and Ekanātha in the pages that follow, we may be-sure that the life of emotions is a *sine quâ* non of mystical experience. In fact, no mystical experience is possible unless we have a plenitude of finer emotions, all turned to the experience of God. A mystical life so far from being unemotional, is, we must say, supremely emotional; only the emotions ought to be exercised and kept under control by intellect. Otherwise, as we have pointed out above, a mystic would tend either to be an extreme L'Allegro, or on the other hand, an extreme II Penseroso. The very fine contribution which Ekanatha has made to the psychology of emotions is worthy of consideration at the hands of ever} student of Mysticism. When Spinoza said that emotions must be transcended in an intellectual love of God, he said most accurately what is needed in a true life of Mysticism.

(iv) The Moral Aspect

Another criterion of the reality of mystical experience is its capacity for the definite moral development of the individual and the society. It has been urged by critics of Mysticism that it tends on the one hand to a life of a-mcralism, and on the other, to a life of passivism. Dean Inge has said that those schools of Philosophy which are most in sympathy with Mysticism have been, on the whole, ethically weak; and he instances as a case in point what he calls Oriental Pantheism,— as if it stands in a category apart,—which regards all things as equally divine, and obliterates the distinction between right and wrong (Studies of English Mystics, p. 31). It is to be remembered that he also points out that there are two dangers to which such a mysti cism is liable—Antinomianism and Quietism. Antinomia-nism teaches that he who is led by the spirit can do no wrong, and that the sins of the body cannot stain the soul; while Quietism teaches a life of contentment with anything whatsoever by sitting with folded arms (*Ibid*., pp. 30-31). Now, it is to be remembered that this criticism of Mysticism comes from Dean Inge who is more of a mystic than anything else; and a Mystic saying that Mysticism starves the moral sense is only attempting to throw stones at a glass-house in which he is himself living. On the other hand, we find that a true life of Mysticism teaches a full-fledged morality in the individual, and a life of absolute good to the society. If we just see the very clever and accurate analysis of the different virtues which Jñāneśvara makes in his Jñāneśvara (M.M.,p.p.71-107), we can scarcely find in the world's ethical literature anything which would come up to it in point of excellence of analysis, boldness of thought, or accuracy of portrayal. A Mystic like Jñāneśvara who insists on these virtues can scarcely be regarded as teaching the " effacement of all distinctions between right and wrong ". If we go to Plotinus, we find the same perfection of moral virtues in mystical life insisted on. “The vision," he tells us, M is not to be regarded as unfruitful. In this state the perfect soul begets—like God Himself—beautiful thoughts and beautiful virtues " (Enneads, 6. 9. 9). St. Teresa also speaks of the peace, calm, and good fruits in the soul by contemplation on God, and particularly of three graces: " The first is a perception of the greatness of God, which becomes clearer to us as we witness more of it. Secondly, we gain self-knowledge and humility as we see how. creatures so base as ourselves in comparison with the Creator of such wonders, have dared to offend Him in the past, or venture to gaze on Him now. The third grace is a contempt of all earthly things unless they are consecrated to the service of so great a God' (The Interior Castle, 6. 5. 12). St. John of the Cross teaches that "in a truly mystical life, a knowledge of God and His attributes overflows into the

understanding from the contact with Him and the soul is admitted to a knowledge of the wisdom, graces, gifts and powers of God, whereby it is made so beautiful and rich " (Cant. 14. 16. 24. 2). Rāmadāsa also tells us the same story when he speaks of the in oral results produced in a mystic by contemplation on God (M. M., pp. 394-395). Then, again, so far as the utility of the mystic to the Society is concerned, we may almost regard it as a truism of Mysticism that a Mystic who is not of supreme service to the Society is not a Mystic at all. It is true, that here again there are temperamental differences among mystics. One mystic may choose more or less to be of a quietistic, and another more or less of an activistic type. But the fact remains that in either case lie is of supreme value to mankind by calling their attention from moment to moment to the perception and greatness of God. Thus Dean Inge's -denial of the title of a Mystic to Thomas a Kempis, because the latter teaches Quietism, can hardly be justified. There have been mystics who, like Aristotle's God, have moved the world by their divine contemplation. They might be called what a psychologist calls them men of a world-shaking type. St. Ignatius is a case in point, and James speaks of him assuredly as " one of the most powerfully practical human engines that ever lived. Where, in literature," he asks, "is there a more evidently veracious account, than in St. Teresa, of the formation of a new centre of spiritual energy ?" (Varieties of Religious Experience, pp. 413, 414). Plotinus also tells us that " Those who are inspired, those who are possessed, know this much, that within them they have something greater than themselves, even if they do not know what. From what they feel, from what they speak, they have some conception of that which moves them as of something highetf than themselves " (Enneads, 5. 3. 14). Rufus Jones narrates how mystics have their consciousness invaded by the inrush of a larger life : "Sometimes they have seemed to push a door into a larger range of being with vastly heightened energy. Their experience has been always one of joy and rapture. In fact, it is probably the highest joy a mortal ever feels. Energy to live by actually does come to them from somewhere. The Universe backs the experience " (Studies in Mystical Religion, p. xxx). Of the mystics treated of in this volume, as we may have ample opportunities to see later on, Ramadasa is the type of an activistic saint, illustrating the great power for the good of the world which comes in a mystic by a continuous contemplation on God.

(v) The Intuitional Aspect.

Finally, the surest criterion of Mysticism is the validity of the experience as enjoyed by the mystic himself. Before that, there is no appeal; for it, there is no criterion. If he appears to be true to himself, if his

whole life is an embodiment of absolute right and truth, if he does not deviate an inch from the path of goodness and virtue, of God. Thus Dean Inge's -denial of the title of a Mystic to Thomas a Kempis, because the latter teaches Quietism, can hardly be justified. There have been mystics who, like totle's God, have moved the world by their divine contemplation. They might be called what a psychologist calls them men of a world-shaking type. St. Ignatius is a case in point, and James speaks of him assuredly as " one of the most powerfully practical human engines that ever lived. Where, in literature," he asks, "is there a more evidently veracious account, than in St. Teresa, of the formation of a new centre of spiritual energy V?" (Varieties of Religious Experience, pp. 413, 414). Plotinus also tells us that " Those who are inspired, those who are possessed, know this much, that within them they have something greater than themselves, even if they do not know what. From what they feel, from what they speak, they have some conception of that which moves them as of something highetf than themselves " (Enneads, 5. 3. 14). Rufus Jones narrates how mystics have their consciousness invaded by the inrush of a larger life : " Sometimes they have seemed to push a door into a larger range of being with vastly heightened energy. Their experience has been always one of joy and rapture. In fact, it is probably the highest joy a mortal ever feels. Energy to live by actually does come to them from somewhere. The Universe backs the experience " (Studies in Mystical Religion, p. xxx). Of the mystics treated of in this volume, as we may have ample opportunities to see later on, Ramadasa is the type of an activistic saint, illustrating the great power for the good of the world which comes in a mystic by a continuous contemplation on God.

(vi) The Intuitional Aspect

Finally, the surest criterion of Mysticism is the validity of the experience as enjoyed by the mystic himself. Before that, there is no appeal; for it, there is no criterion. If he appears to be true to himself, if his whole life is an embodiment of absolute right and truth, if he does not deviate an inch from the path of goodness and virtue, if his whole life is dedicated to the contemplation of God and the service of Humanity, if he regards his own mystical ad¬vancement as a step towards the realisation of either of these ends, then we do not think that a mystic's search after God and its validity need be much called into question. It is this personal aspect of a mystic's spiritual realisation which stamps it with a peculiar halo and worth. The universality, the intellectualism, the emotionalism, and the moral fervour which we have hitherto talked of are but subservient to this greatest criterion, namely, a first-hand, intimate, intuitive apprehension of God. We need not collect many utterances of the .mystics to justify this supreme duty of a mystic to himself. Here in the sensuous state, he sees but

dimly; yonder in ecstatic contemplation, the vision is clear. The criterion, which Plotinus affords to us in this connection is of supreme importance :

And yet," says Plotinus, "we here see but dimly, yonder the vision is clear. For it gives to the seer the faculty of seeing, and the power for the higher ife, the power by living more intensely to see better, and to become what he sees " (Enneads, 6. 6. 18). A mystic's final judge is thus ulti-mately his own Self!

(vii) Relation to the University of Bombay

15. How the present scheme of the History of Indian Philosophy by the Joint Authors originated, and now it came to be issued "Under the Patronage of University of Bombay", has been fully set forth in our Preface to the Second Volume of this History (the first to see the light of the day), which was issued in December, 1927. With the approval of the Syndicate of the University of Bombay, to whom the typed press copy of this volume was submitted nearly eight years ago, the seventh volume in the original scheme entitled Indian Mysticism was divided into two Parts: the one dealing with Mysticism in Maharashtra, and the other with Mysticism outside Maharashtra, as it was found impossible to compress the really vast material available in one volume of about 500 pages. The press copy as originally submitted to the University has been touched here and there, but in substance it remains unchanged. The Preface of course has been added since, as also the Bibliographical Note, and the Index. As in the case of the Creative Period (History of Indian Philosophy, Vol. II), so in the case of the present Volume, although the authors hold themselves jointly responsible for the whole volume, it is due to both of them to state that practically in this volume all the chapters have been contributed by Prof. - Ranade, as the next volume on the Mahabharata or the Vedanta (Vol. Ill or Vol. VI of the present History), whichever is prepared first, will be the work entirely of Dr. Bel-valkar. After the publication of "that-volume, our engagement with the University of Bombay for three volumes in the present History will have been fulfilled, and then it would rest entirely with the University to see if they could continue their patronage to the succeeding volumes of this History, but on conditions conceived in quite a different fashion than at present. As events have proved, in fulfilling their engagement with the University of Bombay, the Authors have had to submit not only to great physical and mental exertions, but to extraordinary pecuniary difficulties, but thank God, by His grace they have been able to publish two volumes hitherto, and it is hoped that the third volume also would be brought out at a no very distant date.

Thanks.

16. We have now. to express our heartfelt obligations to all those who have helped us in the present concern. We have first to thank very heartily Prof. K. V. Gajendragadkar, M.A., of the Arts College, Nasik, who, as a Research Assistant some years ago under Prof. Ranade, gave continuous and invaluable assistance in the present work. The contribution on the Amritānubhava of Jñāneśvara which appears in the present volume (Chapter IV) is due mainly to him. Prof. Gajendragadkar also helped very much in preparing the Index for the press, in collaboration with his colleague Prof. Jog of the Arts College, Nasik, and we are much obliged to these gentlemen for the help they have so readily given. We are also much indebted to Prof. S. V. Dandekar of the Sir Parashurambhau College, Poona, for help in a contribution on the Bhāgawata of Ekanātha which appears in the present volume (Chapter XII). Prof. Ranade had certainly a claim on him, as he was ODce his student at the Fergusson College, but it is as a friend that in the present case he has worked on a Chapter for which the authors are much obliged to him. Mr. S. K. Dharmadhikari gave great help as a Shorthand Typist throughout the progress of the volume, but the completion of the work was reserved for another stenographer who succeeded him, namely, Mr. H. K. Dharmadhikari of the Commerce Department of the Allahabad University. We thank both these gentlemen for their labours. Mr. Jagannath Raghunath Lele of Nimbal was of continuous and immense assistance in reading out the Sources, on which is based the present volume of Mahārāshtra Mysticism. These Sources were independently published by Rao Saheb V. S. Damle, Retired Mamlatdar, Thalakvadi, Belgaum, in four volumes, entitled Jñāneśvara Vachanāmrita, Santa Vachanamrita, Tukārāma Vachanāmrita, and Rāmadāsa Vachanāmrita for the Academy of Philosophy and Religion, Poona, a few years ago. The "Index of Sources" in the present volume on Mahārāshtra Mysticism refers to these Source-Books which have been published by Rao Saheb V. S. Damle. It will be found by reference to the present work that it is almost impossible to understand its full tenor without reference to these Source-Books at every stage. Hence the great value of these Source-Books for all those who wish to understand the mystical argument of this book, enabling them at the same time to check the presentation by ready reference to the original Sources. As regards publication, arrangements for this work, we have first to thank very heartily our friend Mr. B. R. Patwardhan, M.A., LL.B., Pleader, Dharwar, who offered a few years ago to advance 'sufficient money to the Press to enable them to take up the work in hand at once. Even here, the completion of the scheme was reserved for another friend of ours, Mr. S. A. Apte, B.A.,

LL.B., Govern¬ment Pleader, Jamkhandi, without whose spiritual solicitude to volunteer enough money to meet the burden of the Volume in every way, the present work would scarcely have seen the light of the day in its present form. Mr. A.V. Patwardhan, B.A., Manager, Aryabhushan Press, Poona, who has had ties of various relationship with all of us, and who is publishing the present volume on behalf of Mr. S. A. Apte, is extending to. it hid fostering care, which concerns not merely its formal publication, but also the administration of its sales with a view to defray out of the sale proceeds the liabilities involved. We have also particularly to mention the help we have received from Prof. N. G. Damle, M.A., of the Fergusson College, Poona, Mr. P. K. Gode, M.A., Secretary, Academy of Philosophy and Religion, Poona, Mr. R. D. Wadekar, M.A., Lecturer in the Bhandarkar. Institute, Poona, as well as Mr. S. V. Mhaskar, B.A., formerly State Librarian, Jamkhandi, who have much obliged us by their constant solicitude and unremitting exertions to enable the Volume to see the light of the day as early as was possible. Mr. G. G. Karkhanis, B.A., has also helped in the matter of procuring some hitherto unpublished material on Ramadasa, as well as by his constant care concerning the Sources of the Jnanesvari. We are also much obliged to the Rev. John MacKenzie, M.A., Vice-Chancellor of the University of Bombay, for having looked at the Preface, and made some useful suggestions. We have to thank Shrimant Chief-Saheb of Miraj for having supplied to us the Abhangas of Samvata Mali, who lived some centuries ago at Aranagaon, which is under his jurisdiction. As regards the Bibliographical Note, we must express our obligations heartily to the Rev. Dean Inge, Miss Underbill, and Mr. Fleming, to whose works on Mysticism we are much indebted. It is to be hoped that the present volume would supply the world with a new material for a Philosophy of Mysticism and from a hitherto untrodden territory, namely, that of the religious experience of certain typical representatives of Indian Mysti-cism. We have also to thank very heartily the University of Bombay for having patiently waited for such a long time for the present volume to see the light of the day. As we have to thank the Bombay University, so we have also to thank the Allahabad. University for facilities provided to at least one of the Joint Authors for work connected with this volume. We have to express our gratefulness to Dr. Ganga-nath Jha, LL.D., Vice-Chancellor of the University of Allahabad, for having done us the honour of extracting a few passages of this book in illustration of his argument in his Kamala Lectures delivered before the University of Calcutta in 1929. We are much beholden to our friend Mr. V. Subrahmanya Iyer, B.A., Formerly Registrar; University of Mysore, for the very great care which he bestowed in going through the Chapter on the Jnanesvari some years ago, and for having seen the possibility of its

teachings being compared with those of a great Vedantic teacher like Shankaraeharya. Finally, we have to express our deepest obligations to the Bangalore Press for having waited patiently for such a long period, and for having carried on the work through thick and thin, and- enabled the Authors and .Publishers to see that as few imperfections as possible remain in the printed work. It is scarcely necessary for the authors to say in conclusion that a work like this represents a great Sacrifice in which each man brings to the consummation of he Ideal what his individual powers enable him to offer ; or else, where each man sings, like the Leibnitzian monad, his own tuue, and the whole becomes a harmony wonderful, Contributing to the glory of God and the relief of man's estate.

(continued)

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Hurry up to reserve your copy !!

Gurudeva Ranade - My Father

(Reprint Pathway to God Journal 1966 Issue page 36 to 40)

Almost a new era begins with the advent of Sri Gurudeva in the field of Indian Philosophy; or we may say that he is one of the brightest stars shining in the philosophical armament of the resurgent India of the 20th century. His appearance on the scene was very necessary when India was undergoing the bewildering and dazzling changes by the contact with the Western Development of Science. A perplexed mind ultimately finds solace only when it is able to see within itself, with a heart full of faith, in the Ultimate Power. Thus the pathway to the philosophical and mystical sphere was opened by such illustrious seers who had Shunned the bonds of old dogmatism. Here I can mention the names of Sr1 Ramakrishna Paramahamsa Swami Vivekananda, Sri Rabindranath Tagore, Sri Aurobindo Ghosh, Dr. S. Radhakrishnan and Sri Gurudeva Ranade. Gurudev Ranade was the builder of the modern spiritual empire. He stands before us as an intellectual and mystical collossus. As Dr. S. Radhakrishnan says- He taught not merely with his intellect but with his whole life. Philosophy for him was not a profession but a consuming passion. My life is richer for having known him." Even the Philosopher-King, like Dr. Radhakrishnan accepts Sri. Gurudeva as the unparalleled Mystic of the day.

Recently Dr. Burch from America (Head of the Dept. of Philosophy, Massachusetts University) wrote : "Had not Providence brought me to this venerable men, probably the most spiritually advanced person I shall ever know-to whom I was already bound by ties of mutual affection in order that he should be| my spiritual preceptor ?

The world is verily aware of his unique greatness. Still it can know only the outward appearance of such uncomman personality es; as Sri. Ramdas says,

गुप्त आहे उदंड धन, काय जाणती सेवक जन ।
तयासी आहे ते ज्ञान, बाह्यात्काराचे ।।

Now that we have lost such a precious diamond, the only way left to us, is to en, lighten ourselves with his writings and his teachings.

Writing unveils the Man. Gurude Ranade was a lover of deep study of any topic taken on hand-may be of Literature Science, or Philosophy. He used to go the original sources of the matter-nay, even of the ' words' also and that is why he could enhance the treasure of the ' word kingdom'. He coined many new words the philosophical and mystical literature He was a Seer-Scientist of life and apostle of virtues. Moral character is the basis of all success. A real spiritual life can only be built on the moral basis. The

virtues meant everything for him "Character is the milk of life".

There was no superficiality in his writings. He was a voluminous writer and contributed original doctrine to the world of Philosophy; Logial development, consistency, brevity and accuracy are the characteristics of his style making it unique. He used to sum up his ideas in the end so |that the true lover of knowledge could get a clear picture of the views propounded in the beginning. His style was lucid. He had a mastary over English as well as over Latin, Greek and German. He was well acquainted with the saintly literature in almost all Indian Languages and all the more with that in the Alma Mater Sanskrit A profound scholar of Sanskrit that he was, his *Magnu Opus* "The Constructive Survey of Upanishadic Philosophy" gives many new interpretations of the original Sanskrit texts. He used to say that we should study every problem in the way of the Kantian Critique. All his writings are constructions through critical expositions. His was a synthesising approach. A spirit of reconcilliation runs through all his literature. For example; we can see the five antinomies in the Gita reconciled only on a view of Reality which regards the realisaion of God as the be-all and the endall of all Existence. He himself says, This mystical view of Reality alone will enable us to reconcile all the intellectual dogmas that have infested the philosophies of the world. What we feel and what we realise should alone constitute our philosophy." And all this can only be achieved by God-Devotion which is the central thread of all virtues. The Christian and the Platonic virtues are all shown to be arising from one guiding virtue viz भक्ति so too, the virtues enunciated in the Gita. Thus Devotion alone would lead to the realisation of Self which constitutes the foundation and the peak of all Thought and Existence. The final verdit on the two controversial doctrines in Indian Philosophy I. e ज्ञानोत्तरकर्म and ज्ञान कर्म समुच्चय is that ज्ञान is not an event but a process. Thus Gurudeva Ranade combi-ned in himself, in quite a unique way the different roles of Literator, Philosopher arid a great Mystic. He was a mystic all his life.

Simplicity was a significant trait of his personality. He his an abounding love for all who came in cantact with him-whosoever he may be, a prince or a man on the street. He had a special affection for the-students who stayed with him. His love for his disciples is also well-known. -Everyone who came near him, thought that be was loved most by Sri. Gurudeva. That was the one and the only one feeling that everybody had for him. His serene smile and sanctifying presence, spread peace, love and good-will everywhere. He appreciated only the virtues in others without noticing their drawbacks. He was a saint of this type :—

परगुण–पमाणून्पर्वतीकृत्य नित्यम्
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः।।

This gave an impetus to enhance the good-. ness in others. This is why all his disciples believed, that their spiritual teacher loved them most.

How can I be an exception to the rule? Having the privilelge of being his only daughter,- I am sure that all the goodness and happiness I have achieved in my life are due to the blessings and dignified love that have been showered on me by His Grace. People may think that a mystic who has realised God will not be able to play his role properly as a father or as the head of the family just like a wordly man. All the saints and the intellectuals of the world, like Tukaram, Ramadas Mira, Kabir or Socrates, quite justify the above statement. But I can say with pride that my father well synthesised the worldly & the spiritual heights. His was not mere Renunc iation, but his was Renunciation in action He remained in the world but was not of it, as the adage goes, पद्मपत्रमिवाम्भसा. My father never forgot his duty and love towards us. The only thing was that his ways of expression were altogether different from those of a common man. And that is why people thought, that he had no family-life at all. On the contrary, I can declare that my father's attitude towards us was just the reverse to what others thought of us. लोके भाविले ते उलथविले. My revered mother and myself never expected of my Venerable Father an attitude of a common man, because we were quite aware that we were members of the family of a great Saint. We were actually living in the spiritual atmosphere that my father spread all round. Even the parrot in मन्डनमिश्रs house could speak fluent Sanskrit, Then what to say of the members of his family ? I am proud that we were ever in hailing the spiritual atmosphere.

I shall now deal with the following, topics :—

1. His view of worldly life;
2. His moral standard;
3. His spiritual backing;
4. Gurudeva as a Mystic

Regarding his view of We people very well know how from his childhood he had a keen bent of mind for God-Realisation. To describe his life as such, will take a lot of time and it has been already done by many a writer in Marathi, English and Kannada. To be brief, 1 would say that he led a very simple and noble life with uncommon ways. His nature was sweet and affectionate towards all who can near him, even with the poorest inmate of the house. He used to get annoyed at times, but got himself calmed down immediately. He appreciated everybody and praised his achievments. What to say of his only daughter. I still remember his joy when I passed my first degree examination It is a very minor thing, but the expression of love and 'joy that he had for me more valuable to me than any thing else in the world. Though he was not bound by etiquetle even then

worldly ties, even them he used to observe the necessary etquette without fail. Once when I asked him when ther I should accept a post of a lecturer in Gwalior he wrote to me to seek the permission of my father-in-law Sardar Apte-in the first place, and then to accept the post. Once in Jamkhandi -his birthplace-in 1956 I delivered a lecture in a women's meeting He was surprised to see the big audience and just for fun said, "Sake" (that was how he used to call me) are you going to attract more people than I do?" The death of my only younger brother, a child of three and half months, was a bolt from the blue to all| of us. My mother was very seriously ill that time. I was all alone. All of a sudden he came in and patted me, saying 1 Saki Inscrutable are the ways of God, Why do you weep? l am everything for you." One cannot imagine what I felt when I saw the mountain of courage incarnated before me धीरोदात्त that he was, his face was filled with the glow of Divine Luminosity. I Will never forget this incident in my life. When I studied Sanskrit in my B. A. I read Shakuntala's going to her husband's house in अभिज्ञान-शाकुन्तलम्. But when I left my dear father's place after my marriage, I was reminded of Kalidas's words for Shakuntala.

यास्यतद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कंठ्या ।
कन्ठस्तंभ्भित बाष्पवृत्ति कलुषश्चिन्तं जडं दर्शनम् ।।

वैक्लव्य मम तावदीदृशमिद स्नेहादरण्यौकसः।
पीड्यते गृहिणः कथं नु तनयार्विष्लेषदुःखैनैवै ।।

A Rishi like Kanwa could not control his paternal feeling for the sadopted child, then what to say of Gurudev!!

The disciples of Sri Gurudeva know ow much importance he attached to high moral standard and how vehementy he used to keep to it. Morality according to him was the basis of perfect life. He had an utter disgust for the worldly show. He was full of a spirit of humbleness and led a life of tranquility, truth penance, in-sight, strength, and right pursuit. He himself says that unless these conditions are fulfilled, the aspirant after spiritual life, maynever hope to realise the Self. He never directly told what he was or what were his views, but a true thinker could discern his views, in his description of some great saints, An so mere moral preaching benefit of moral practice could have no place in his scheme. The meetings or the'settings', or the discourages which were held in his presence with his friends and disciples, were quiet enough for our guidance and moral equipment. Actually I felt that whatever ज्ञान he impared to te disciples in general, was meant for everybody's wel-being. If not dirct, it was an affectionate indirect guidance to me from my Revered Father. His moral standard was so high and his personality so hallowed, that one could approach him only with humility.

Further his spiritual backing was all the more valuable. It is needless to say more about it because all his followers know how much spiritual support they received from their Guru. Should I not call it an exclusive privilege for me and my respected mother ? Let me express here", that most of the spiritual discoveries have not been missed by us, howsoever secret they might have been or if I am to put it more frankly, every such secret discourse , was arranged in such a manner that we could get guidance from it. After many days, all of a sudden, he used to ask my mother and me some such questions regarding the earlier discourses only to test whether we were attentive. The object was only to lead us towards the higher path of God-Realisation. He used to enlighten us sometimes with his rememberance of Guru Sri. Bhausaheb Maharaj, or sometimes-silently with a spiritual experience अनुभव. Once in 1966, when he was to go to Jamkhandi- he was having a spiritual discourse with many Sadhakas at Nimbal. I was there, and all of a sudden an idea occurred to my mind- 'Sri Gurudeva is leaving this place to participate in the Amrt Mahotsava to" be held in his :honour at Jamkhandi-and now who will protect Nimbal ?" All of a sudden, I saw a lustrous halo encircling His Holy face and he was smiling serenely ! Thus he used to come to our rescue.

Lastly, come to Gurudev as a Mystic. He says in his *Karnatak Mysticism* "Mysticism is a way of spiritual life which binds all humanity together:" As I have said before, the world values him as a great Mystic and God- realiser. He was engrossed in meditation all the time except when he was doing intellectual, work. As Dr. Radhakrishnan rightly said He not merely taught philosopy but He LIVED it, The whole life a Philosopher-Saint was thus spent in the puresuit of God- realisation with rational, direct, personal, and Spiritual experience. All the philosophical works- the Constructive Survey and the three Path-ways in Karnatak, Maharashtra and Hindi Litcretures the Gita as the Philosophy of God-realisation, and the other works of his, go to show his profound life-long study and intuitive experience. " Mind is purified, Intellect is clarified and the Soul is sanctified by the study of the Gita". He says ' elsewhere: " A state of Beatificism is itself our liberation. It is not to be found after death, but here and now. Mysticism denotes that attitude of mind which involves a direct, immediate, firsthand intuitive apprehension of God ", This he says on the strength of his own moral, spiritual and mystical experiences But this state of God-realisation is due to the कृपा of the spiritual teacher सद्गुरु said Sri. Gurudeva. The preceptor who shows the Truth in its real form is called a Sad-Guru" सत्याचे गुप्त रूप जो दाखवतो तो सद्गुरु, This view is upheld by all the great, mystics of the world ज्ञानेश्वर, तुकाराम,

कबीर, महापति, पुरन्दरदास St. Teresa, Plotinus and others. He led a pure life of mysticism and taught a full-fledged morality lor the in dividual and life of Absolute Good to society. If each and everybody could achieve his own Good by following the mystical path then one day, the whole world would surely and unmistakably reach the Ultimate Good. Thus we see that he placed Mysticism on a Pure philosophical basis- His writings prove him to be a Grammarian of Mysticism परमार्थपाणिनि Whatever the knowledge we have achieved about the mystical methods is only due to I am sure, the affectionate and spiritual guidance of a great Saint-Father. One can not judge the merits of a great man unless one lives in close touch with him for many days in continuity. In that respect! fortunate enough to have spent most my life time with him. What to say of my respected mother who has lived and live others with him for 40 years. To fully aware of the greatness of a great man, one must become like him.

तुका म्हणे अंगे व्हावे ते आपण,
तरीच महिमान येईल कळो ।

It is not possible and is not at all pra cticable for a common man. Even 1 some idea of His greatness is gained being the member of his saintly family am rather forced to conclude here beca as the flow of these spiritual remembrances is unending. I am reminded here of Lot fellow's unforgetable lines-

Lives of Great men all remind us We can make our live sublime, And departing leaves behind as Foot-prints on the sands of time!

My most Revered Father has built Spiritual Empire—and has shown us Divine Patib-to be followed rations Thus he has left behind him for] aspirants a vast legacy of Divine Brot hood to catch up the " Pilot Perennial.'

Smt. Vijaya V. Apte
M.A., Pune.

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ACPR presented

One-day Conference for Management Students

on 'Indian Ethos in Management' on 07.06.19

Synopsis

Adv. M.B.Zirali's Prastavik : ACPR is the centre of Spiritual, Academic and Social confluence, evolving the thoughts by spreading and integrating the intellectual traditions across generations, hence this attempt to **engage the youth and foster inclusive intellectual ambience.**

Dr. T.N.Sridhar, Professor, Mangalore University : Believing American Management thought as the Universal model of Management is a fallacy. A Comparative study of Japanese school of management thought gave insight into the means of achieving excellence. Prof. Sridhar opined that, **Indian Ethos of Management is built on harmony in diversity** and as the world gets integrated into a global village, **Diversity Management is the Way ahead.**

Dr. C.M.Thyagaraja, Chairman, PGDBA, RCU : "Prophets across the stream of intellectual thoughts have always agreed that, **'All western beginnings shall have an Eastern Ending"**, beginning on such a positive note, Prof. Thyagaraja emphasized that, Indian ethos always emphasized **Work as an Opportunity for service and devotion'** and not just means of livelihood. Indian thoughts have always emphasized that work is a means of attaining spiritual fulfillment He called upon the students to state that the mastery over. 'Arishadvarga' (The Six enemies within, namely Desire, Anger, Selfishness, Arrogance, Sensory pleasure and Jealousy), as the essence of Indian ethos. The Session found its relevance in ACPR, where **Gurudeo Ranade prophesised that, East is East and West is West, but both shall meet in India's Ethos.**

Dr. I.S.Kumbar : Indian ethos comprising of the Vedas, culture, philosophy, etc are rooted on morality. Morality can be understood from the

Kantian perspective, as that, **'which you would like others to do unto you'. 'Give others, what you expect them to give to you'**. Explaining through a brilliant parable of Buddhist monk, Nagarjuna, Dr. Kumbar stated that when an action is undertaken with complete consciousness, it evolves into a moral and ethical act. Hence, the core of being Ethical is to be Conscious. If a thief, is aware of the nature and implications of his actions, he is compelled to reform. **Philosophy provides the structure for knowledge which enables us to build the reality and enhance knowledge**. Society is an Organism, influenced by the Cosmic unity and therefore when you **focus on a cause consciously, it becomes meditation and leads to a Divine bliss.**

Dr. Sushant Joshi: Dr. Joshi commenced his address with the premise that the fundamental principle of Indian ethos is about **Man Making for Nation Building (Rashtra Nirman ke liye, Vyakthi Nirman).** Hence, it lays emphasis of Personality; Achievement, Leadership, Wisdom and Devotion). **(Vyaktitwam, Kartrutwam, Nayakatwam, Vivekam and Bhakti).** Personality is product of **Honesty (Satyam), Compassion (Karuna), Cleanliness (Shuchitwam) and Commitment (Tapasya).**

Achievement is a result of Enterprise (Udyamam), Courage (Sahasam), Patience (Dhairyam), Intellect (Buddhi), Power (Shakthi), Victory (Parakramam) and beyond these visible signs of personality, there exists Confidence on Self (absence of fear of failure). Leadership is the effect of Putting team before the self (Patre Tyagi), Appreciate the Goods in others (Gune Raagi), Taking everyone along (Bhaage Parijaja Saha), Knowledge of the domain (Shaastre Bodha) and Leading from the front (Rane Yodha). These visible aspects of Personality, requires the invisible force of Wisdom (Vivekam) and Devotion (Bhakti).

Prof. Santosh Ternimath : Conducted a session on transcendental meditation for the participants and with an insightful explanation about the journey within. Human being is made up of 5 layers (Kosha), namely **Annamaya (Food), Pranamaya (life), Manonmaya (Mind), Vijnanamaya (Knowledge) and Ananadamaya (Bliss).** The Human endeavor is to transcend these layers to attain Bliss with the realization of Ananadamaya kosha. **As the Divine is defined as Sat-Chit-Ananda, Meditation enables us to transcend and achieve unity with the Ultimate reality.**

Ms. Shwetha Lohar, MBA Student, JCMM Belagavi : Presented a research based work on Indian Ethos of achievement with the case study of Varghese Kurien and the Amul Story which continues to be a global inspiration. The essence of Indian Ethos is reflected in the values Initiative, Leadership, Vision, Honesty, Sacrifice, Trust, Respect, Guidance, Confidence, Focus, Dedication, Hard Work, Innovation and Foresight.

Ms. Mahboobi Sayyed, MBA Student, JCMM Belagavi : Presenting the case study of terrorist attack Mumbai's Taj Hotel on 26/11, she explained graphically how the core values of the Tata group, enabled the staff to put their duty before selves in saving the guests of the hotel before seeking to escape the attack. The heroic stories of the Manager and the Staff during the incident has become legendary and the deeply rooted Indian ethos in the Corporate philosophy of Tata group converts **Employees as not merely stake holders, but heroes who save the honor of their company.**

In this way, the first of its kind conference was concluded with sharing of the inspirational and personal experience by the Hon. MLA, Belagavi North, Sri. Anil Benake who stated that inpsite of continuous failures in seeking political opportunities, finally in his fifth attempt he secured the ticket to contest and converted it into a winning opportunity. **Therefore we must accept failure as a means of learning experience and with focus and faith, like Arjuna, You shall succeed.**

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Cross section of Audience at the conference

M. B. Zirali Secretary
delivering
Key-note address at
the conference on
the occasion
of 62nd Punyatithi of
Shri Gurudev
Dr. R. D. Ranade

Felicitating
Dr. T. N. Shridhar
from Mangalore University
at the conference

Dr. Sandeep Nair
Welcoming
Dr. C. M.Tyagraj, chairman
Dept of Management
RCU Belagavi.

Date : 29-01-2019

Swadhyaya

Launching a Training Centre

A Self-study training programme was carried out in ACPR's auditorium at Gurudev Ranade Mandir, Hindwadi.

Shri. Shashidhar Kurer, Commissioner, Belgaum City Corporation inaugurated ACPR's launching a training centre for I.A.S., I.P.S. and all other competitive examinations. The programme began with a patriotic song rendered by Mr. Kishore Kakade. Adv. M. B. Zirali. Hon. secretary ACPR. welcomed the guests.

Shri. Shashidhar Kurer, in his inaugural address advised the students not to be afraid of difficulties and hurdles. He inspired them emphasizing that by creative efforts anything can be accomplished. Speaking on the occasion, DBP Mr. Sudhir Kumar Reddy remarked, 'It is necessary to try first for winning. There should be self confidence and clarity in us 'He added that to be a Govt. servant is not an easy job, it is a very important responsibility and it should be carried out properly. Manu Bhat, IES expressing his views said that we must dash forward for success by enriching our treasure of knowledge. Shri. Shankaranand Banshankari, Chief Accountant spoke on the background and preparation for the competitive examination Adv. M. B. Zirali, Hon'ble secretary ACPR, delivering introductory lecture, acquaited the audience about the books and facilities available at ACPR, library. Leading personalities were felicitated on the occasion.

ACPR's Chairman Shri Ashok Potdar, Mr. Sudhirkumar Reddy, Mr. Shashidhar Kumar and Mr. Manu Bhat were on the dias. Adv. Sachin Bichchu presided over the function. Prof. Sandeep Nair, Dean, J.G.I. College, Peeranwadi, Belgaum, Prof. Ashutosh David

of Trinity College, Belgaum, also delivered motivating lectures. Smt. Harshita and Vice Chairman of ACPR Mr. Subramanya Bhat anchored the programme.

ACPR's President Adv. Shri Ashok Potdar, Secretary Adv. M. B. Zirali, Vice Chairman Shri Subramanya Bhat, Sachin Bailwad, Sandeep Nair, Arpita, Ashutosh David and many other dignitaries were present. Over 250 aspirants for competitive examination from Jain M.B.A. College, Trinity College, KLS and Karnatak coaching centre, Central Library, Unique Academy etc. attended the programme The programme was followed by tea and snacks for all.

Shri. Shashidhar Kurer Commisioner City Corporation Belagavi inaugurating the swadhyaya Programme by lighting the lamp.

Dr. Shankaranand Banashankari Administrative officer of ZP was felicitated on behalf of ACPR.

Dr. Shankaranand Banashankari Administrative officer of ZP was Addressing the students & participants. Prof. Ashutosh David & Shri Manu Bhatt, IES are in the picture.

Shri. Shashidhar Kurer, KAS felicitated on behalf of ACPR

Shri Sameerkumar Reddy SP, Belagavi Dist offering flowral reverence to Gurudev's Photo on the occasion of the conference.

Date : 09-02-2019

Visit of students of Govt. B.Ed. College to ACPR

On Saturday 09-02-2019, 25 students along with prof. C. S. Hiremath of Govt. B.Ed. college visited Academy of Comparative philosophy and Religion, Shri. Gurudev Mandir, Belgavi to acquaint themselves with the Academy and various activities conducted here. Jt secretary Shri. R. G. Jakati acquainted the students with ACPR and its activities as well as with a brief life-sketch of Shri. Gurudev Ranade. He also showed there the renovated library and introduced them to the collection of books. They were all treated with biscuits and tea.

Lectures for two hours were organised in ACPRs Auditorium and Vice president, Shri Subrahmanya Bhat, Jt secretary Shri R. G. Jakati, Prof. C. S. Hiremath of Govt. B.Ed. were present Shri Subrahmanya Bhat and Shri R. G. Jakati welcomed Prof C. S. Hiremath with book and booquet. It was followed by a discussion of philosophy. Several others along with the Vice-Chairman, Jt secretary attended the function.

Shri. R. G. Jakati Jt. Secretary ACPR briefing the students of Govt. BEd College, Belagavi about Gurudev Ranade and about ACPR.

Prof. C. S. Hiremath, Govt. B.Ed. College, Belagavi on his visit to ACPR along with students.

23-02-2019

Book Release and Conference on women awareness

(A workshop for lady students)

On 23-02-2019 Book release and a Conference on women Awareness was carried out in ACPR's Gurudev Ranade Mandir .

ACPR functioning on the foundation and Shri Gurudev's philosophy and ideals, ventured on a books release and women Awareness conference, a workshop for women and lady students. The programme began with garlanding the portrait of Shri Gurudev and lighting up the lamps. Hon'ble Smt. Shashikala Jolle MLC, Nippani, Dr. Gurudevi Huleppanavarmath, H.O.D., Dept. of English Lingraj College, Belgavi, Prof. Shri Sulabha Joshi, Rtd. Principal Gogte P.U. College, Belgavi, Prof. Smt. Lakshmi Deshpande of Gogte P.U. College, Belgaum were present. Smt. Shashikala Jolle, released books written by Prof. Dr. Madhumati M. Kulkarni, Rtd. H.O.D. Dept. of English, Gogte College of Commerce, Belgaum and present Chief Editor of ACPR's. journal *Pathway to God*. Dr. Gurudev Huleppanavar introduced the book, Sri *Aurobindo's Savitri* : An *Apocalyptic Literature* and Prof. Sulabha Joshi and Prof. Lakshmi Deshpande introduced *Nectar-Essence* of the *Glory Divine*.

Prof. Dr. Metrani Gadageppagoudar, Dept of Kannada, RCU, Belgaum spoke on 'Women and Indian Culture.' Smt. Seema Lotkar and DCP. Spoke on 'Balancing life and Career'. Prof. Sharayu Potnis, P.G. Dept. of English delivered a lecture on' Education and women. Later Dr. Madhumati Kulkarni shared her experiences in writing and threw light on the two books which were released. She was felicitated by the Academy on the occasion. ACPR's secretary Adv. M. B. Zirali welcomed and introduced the guests Prof. Sonal Chinwal anchored the programme. Valedictory address was given by Smt. Divya S. Hosur C.E.O. Police, Belgavi, Mr. Shahid Meman proposed a vote of thanks.

Smt. Shashikala Jolle, Smt. Seema Latkar, Smt. Divya S. Hosur and Olympic Medal Winner Miss Malaprabha Jadhav were felicitated on behalf of ACPR.

Over 180 students of Mahantesh Nagar Residents, Association, S. B. Patil and Krantiveer Sangolli Rayanna Education Society, College participated in the Conference.

Dr. Divya Hosur felicitated on the occasion of women empowerment programme.

Book Release by Hon. MLA Smt. Shashikala Jolle and other degnitaries on the dias, Shahid Memon, M. B. Zirali, Dr. Gurudevi, Dr. Madhumati Kulkarni (Author) Dr. Laxmi Deshapande, Ashok Potdar and Rajyogini Bk Anuradha

Ku. Malaprabha Jadhav Olympic medal winner felicitated by the ACPR and the degnitaries on the dias

Dr. Madhumati Kulkarni Author of the books felicitated by ACPR and the dignitaries on the dias. In the presence of Smt. Seema Latkar Police Commissioner Belagavi and the trustees of ACPR.

Felicitating Hon. M.L.A. Smt. Shashikala Jolle.

Cross section of audience at Book Release and Conference on women awareness.

62nd Punyatithi of Shri Gurudev Dr. R. D. Ranade
Two-Day Conference
6th and 7th June 2019

Two-Day Conference was organised commemorating 62nd Punyatithi of Shri Gurudev Dr. R. D. Ranade on 6th and 7th of June 2019.

During the **first session** members of various centres of Brahmakumars Godly University, Belagavi Participated.
The session commenced with lighting up the lamp, and Invocation song was rendered by Mrs. Renukanjali. ACPR's Chief Editor Dr. Madhumati M. Kulkarni welcomed and introduced the dignitaries. Adv. M. B. Zirali, Hon. Secretary ACPR, apprised the audience about the activition of ACPR and Gurudev Ranade's services to mankind. Rajyogini B K Anuradha briefed the activities of the Brahmakumaris. Rajyogini B. K. Vidya, Centre-in-charge, Angol, delivered a lecture on 'Introduction to Rajyoga'. She emphasied the need for Rajyoga in leading a peaceful life. Rajyogini Brahmakumari Meenakshi, Centre-in-Charge, Vadgaon delivered Ishwareeya Sandesh - God's message. Sub-Zonal Head Rajyogini Ambikaji offered her blessings to the gathering. Adv. Ashok Potdar, Chairman ACPR proposed a vote of thanks. Vice-Chairman Mr. Subramanya Bhat anchored the session.

During the **second session Jyoti Pooja** a novel programme by the Theosophical society members was presented at ACPR on the occasion of 62nd Punyatithi of Shri Gurudev Ranade on 5-6-2019 at 4-30 p.m.

Smt. Shailaja K.T. and Shri Nagaraj from Dharwad and Smt. Nanda Patil from Belgaum along or with other twenty members of Theosophical society performed "Jyoti Pooja".

In the beginning Smt. Nanda Patil explained the rationale behind this system and said:, 'This method was evolved by the founder Smt. Annibesent and other Stalwarts of the society with an intention of rejuvinating the older method of generation of positive energy and irradication of negative waves both within ourselves and in the sorrounding atmosphere'. The pooja was performed under the guidance of Smt. K. T. Shailaja. (She along with her husband Shri Nagaraj have dedicated their entire life for spreading the gospel of Theosophical society.)

It is believed that by chanting "Mantra" and performing Tantra of "Homa" i.e. Fire Sacrificial Rituals of "Agnihotra"; we can attract the cosmic energy from the sun. The process of pooja starts with "Deepa prajvalana" i.e. lighting of the lamp; Shantimantra and Purification chantings. The fire is ignited with Soorya Mantra (Prayer to the sun) Next follows Dhyana and Avahana. i.e. invoking and intigrating ourselves with the cosmic power. "Ahutis" i.e. offering the dried up sticks of Medicinal plants along with Ghee to Agni' through the medium of fire to spread the waves in the atmosphere and power source of our intrinsic energy. This again attracts the power of the sun and purifies our mind and body. Mantras and Stotras are chanted with the meaning of transendented Meditation to become one with God. The program ends with Shanti Mantra again with prayer of Peace, Harmony, Happiness and prosparity to One and All.

This method is an abridged form of the ancient method. This is a tailor made to suit the modern way of living to protect ourself from distructions and to attain a meaningful contented life.

Bramhakumari Rajyoginis Meenakshi, B. K. Vidya, B. K. Anuradha and others on the dias on the occasion of 62nd punyatithi of Gurudev Ranade at ACPR.

Miss. Vijaylaxmi, Engineer Otto Guerike University Magdeberg Germany paying flowral respect to Brahmakumari Rajyogini

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Visit of Hon. MLA Adv. Anil Benake to ACPR on the occasion of 62nd Punyatithi of Gurudev Ranade

Jyotipooja at ACPR by the members of the Theosophycal society of Dharwad and Belagavi under the leadership of smt. K. T. Shailaja, Dharwad and Smt. Nanda Patil Belagavi.

Smt. Nirmala Zirali paying flowral respect to Smt. Nanda Patil of theosophical society, Belagavi.

Jyotipooja at ACPR by the members of the Theosophycal society of Dharwad and Belagavi under the leadership of smt. K. T. Shailaja, Dharwad and Smt. Nanda Patil Belagavi.

ACADEMY OF COMPARATIVE PHILOSOPHY &
62nd Punyatithi of Shri Gurudev Dr. R. D. Ranade
Two-Day Conference
On 6th and 7th June 2019

Book Release

On 26-3-2019, at 11-00 am a book entitled 'ಡಾ. ಆರ್. ಡಿ. ರಾನಡೆಯವರ ಜೀವನ ದರ್ಶನ.' a work of translation from Marathi was released.

Mr. Kishor Kakade rendered an invocation ACPR's secretary Adv. M. B. Zirali welcomed and introduced the guests. He remarked that the Academy is functioning under the divine guidance of Shri Gurudev and Shri. Siddheshwar Swamiji who have been visionaries and divine ambassadors on the path of divinity. Shri Siddheshwar Swamiji of Dnyan-Yogashram, Vijaypur and revered tadarya Jagadguru Shri Siddharam Mahaswamiji of Shri Nagnur Rudrakshimath, Belgaum released the book.

Later Prof Chandrakant Pokle, renowned writer and recepient of State and National awards spoke about his book which was released and also about Shri. Gurudev.

Dr. Prabhaker Kore advised that the study of philosophy should be encouraged. Shri Siddharam Swamiji addressed the gathering. Revered Shri Siddheshwar Swamiji giving his blessings suggested to hold fortnightly sessions on the original works of Dr. Ranade. Jagadguru Shri Tontadarya, Shri Siddharam Mahaswamiji, renowned writer Prof. Chandrakant Pokle, Hon'ble Sri Anil Benake, MLC Belgaum North, Shri. Abhay Patil, MLC Belgaum South were felicitated on behalf of ACPR. Adv. Shri. Ashok Potdar presented a vote of thanks. Dr. Nirmala Bhattal was the master of the ceremony.

Over160 people participated in the programme. Ashok Potdar, Chairman ACPR Adv. M. B. Zirali, Secretary, Vice Chairman, Shri Subramanya Bhat, Jt. Secretary Shri R. G. Jakati, Sachin Bailwad and several dignitaries were present on the occasion.

His Holiness Parampujya Shri Siddheshwar Mahaswamiji Dyanayogashram Vijapur blessing the audience on the occasion of Kannada translation of Gurudev Ranade Jeevan Darshan book at ACPR. Divya Sanidhya by H. H. Tontada Siddharamswamy Gadag (Nagnuru) and the gracious presence of Shri. Hon. MLA Anil Benake and Abhay Patil Hon. M.P. Dr. Prabhakar Kore. Translator Prof. Chandrakant Pokale ACPR. Chairman Ashok Potdar was presented.

Prof. Chandrakant Pokale, the Author of Kannada version of Gurudev Ranade Jeevan Darshan being felicitated by Dr. Prabhakar Kore, Hon. MLAs, secretary M. B. Zirali and the president Adv. Ashok Potdar.

BOOKREVIEW-7

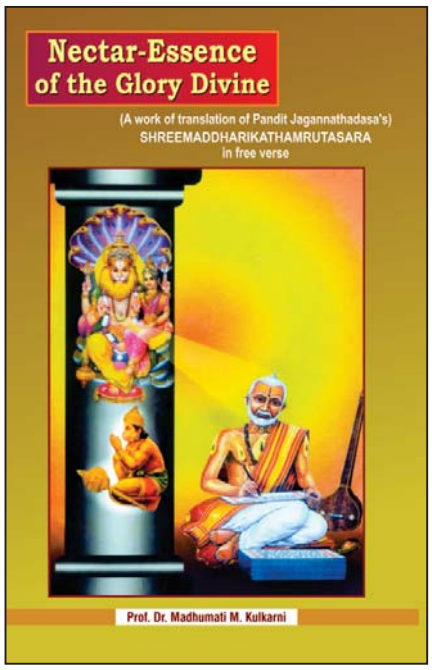
Title of the book

NECTAR-ESSENCE OF THE GLORY DIVINE

Author-Prof. Dr. Madhumati M. Kulkarni

Publisher- Academy of Comparative Philosophy and Religion Gurudev Ranade Mandir, Hindwadi, Belgaum.

Pages-XXII + 472 Price -Rs.636 / $ 9



The book is a translation of Pandit Jagannathadasa's *Shreemaddharikathamrutasara* in free verse. Pandit Jagannathadasa's magnum opus Shreemaddharikathamrutasara is the most remarkable and most adored work in the Kannada world of literature. It has emerged as a jewel in the crown of the whole Dasa Literature as the supreme work of art and poetry. Written in *Bhamini Shatpadi* form its chief objective has been to present before a layman the theory of Dualism as propounded by its founder Shree Madhwacharya in the most comprehensible manner. An abundance of Sanskrit words have gone into the texture of the work. The very essence of the *Bhagavatam. Shree Vishnusahasranama, Shree Vishnurahasya* and several other Hindu Scriptures are put into his monumental work by Pandit Jagannathadasa through the usage of simple, lucid Kannada- Sanskrit phrases. This work has been acknowledged as the most authentic work by all pandits and scholars. Jadgannathadasa conceived his masterpiece at the fag end of his life (he was granted forty years lease of life by his Guru Gopaldasa) and wrote it with great effort This master work can be called as the *magnum opus* of his life time *sadhana* and penance.

Shree Maddharikathamrutasara has been translated into many Indian languages such as Marathi, Telugu, Tamil and Hindi thereby delighting the readers of those languages. Veritably to translate this supreme Kannada

work approved by great Kannada scholars and conveying the the basic tenets of Maddhwa Philosophy into an international language such as English is not less than a challenging adventure. Such an impossible-to-accomplish task has been undertaken by Prof. Dr. Madhumati Kulkarni, Head of the Dept. of English, Gogte College of Commerce, Belagavi, the present Chief Editor of ACPR's *Pathway to God*. I dare say that it is because of her great mastery over English and Kannada languages, an in-depth authoritative study of the India Philosophy that only she could take up and complete it successfully and satisfactorily. It is indeed her utmost humility as she puts in her preface, 'it was possible only due to the Grace of God and Pandit Jagannathadasa's constant Force goading me.' The author has entitled *Harikathamrutasara* as *Nectar-Essence of the Glory Divine* which is most perfect and suitable reflection of the original. What is remarkable is the original work which has 32+2 Sandhis, Dr Madhumati's work also has 32+2 which she appropriately calls Cantos. Read just the opening lines of *Harikathamrutasara:*

The translator puts thus : *" Here do I offer thro' my Mastrer's grace*
The essence of Nectar Divine, with limited
Competency, for ardent devotees' ears.

This beautiful and graphic translation upholds her consciousness and command over both language and philosophical content. Several names of Gods, deities, religious terms are retained by her in translation and has furnished their meanings in her Canto Notes at the end of each Canto. Significantly, this shows her special concern for the readers. She has adopted free style conveniently without any harm to the original Shatpadi style of the original writer. Coincidentally, the translator also has undertaken the task of translating after a long penance *(Sadhana, Tapasya)*. It is commendable that she has offered this great work to the spiritual aspirants as a token of her sadhana and her successful efforts of her decades of penance Hats off to her monumental work!

Her choice of words, expression of sentiments and taste in employing such words as 'Supreme Consummation' including the symbolic, semantic and fascinating titles of the Cantos , the ease of thought-flow, the beauty of phrases and and her own coinages, spiritual *sadhana* all these have been

very beautifully worked out without affecting the flavour of the original. I had a personal ecstasy in going through the the translation as if I were reading the original, nay, even easier than that . It won't be an exaggeration to say that it is like a replica of Milton's *Paradise Regained* and bears delightful spiritual undertones penance and revelation. Indeed it is a supreme work of art in English . No wonder it is an outcome of the special Grace of God and the blessings of Pandit Jagannathadasa to her. And those who read and absorb the contents of this work are also blessed souls. As such Dr. Madhumati is specially blessed by Pandit Jagannathadasa in translating this monumental work for the English speaking and non-Kannada readers of not only Karnataka but the whole world. It's a work whose value will be recognized more by the entire world of future readers gifted with super mind. On behalf of all the spiritual readers I express my hearty congratulations and gratitude to her for offering such a great work to us.

I can boldly state that it is a MUST read work for all those who are interested in reading Hindu Scriptures and those who wish to experience the rich cultural fragrance of it in English and have an aspiration that this fragrance should pervade all over the world. Such a great jewel of art deserves to be preserved by each one in his house.

The printing, font size, and very attractive cover page design are very fascinating to the spiritual eye. However despite utmost care some printer's devils have stealthily crept into the book which could be eliminated in the next edition.

Mr. R.G. Joshi
Rtd. LIC Officer, Belgavi
Mobile : 9008719514

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"You realize you were dreaming only when you wake up, not while you are dreaming- Nisargadatt Maharaj".

Both sleep and waking are conceptual states in the living-dream. You dream that you are awake; you dream that you are asleep—and you do not realize that you are dreaming because you are still in the dream. Indeed, when you do realize that this is all a dream, you will have already 'awakened'!

Nisargadatta Maharaj

Inauguration of Fortnightly programme at ACPR

On the occasion of his visit to ACPR revered Shri Siddheshwar Swamiji of Gyan-Yogashvam, Vijaypur in his blessings suggested to organise spiritual discourses, satsang, devotional songs once in a fortnight on the Full moon and No moon days.

As per his behest, on 7-5-2019, auspicious day of Akshaya Tritiya and Basav Jayanti the first pogramme of this kind was started.

Prin. Mrs. Mangala Mathad and group of Uma Musical school, Hindwadi along with students presented vachanas and devotional songs. 'Readings' from Shri Gurudev's books was also started. There has been a very good response for this fortnightly programme.

Dr. H. B. Kolkar, Prof. and Head Dept. of Kannada, R.P.D. Felicitated by Dr. I. S. Kumbhar on Basav Jayanti day. Dr. Madhumati Kulkarni, Editor Pathway to God and Smt. Magala Mathad from Uma Sangeet Vidhyalaya were present.

Students of Uma Sangeet Vidyalaya performing on the inaugural function of fortnightly programme.

Students of Uma Sangeet Vidyalaya performing on the inaugural function of fortnightly programme.

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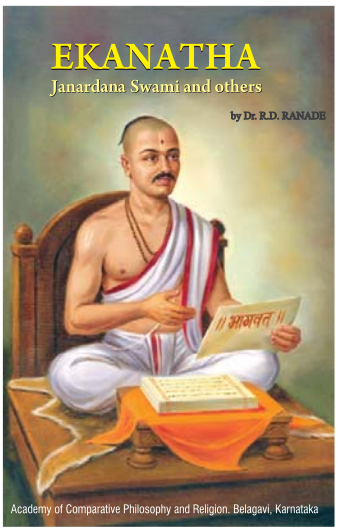
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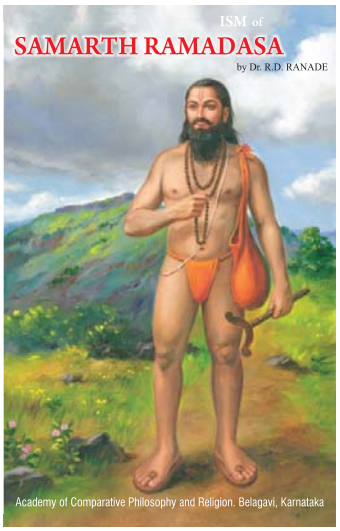

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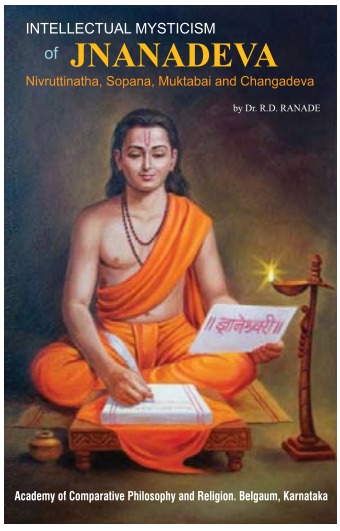
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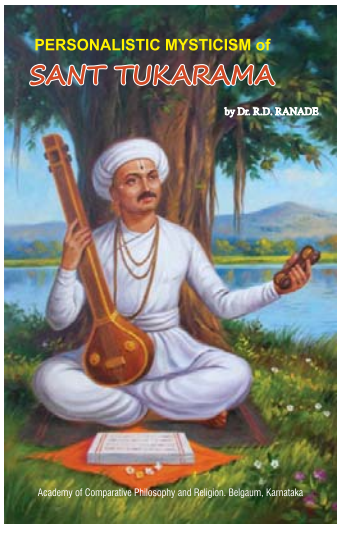
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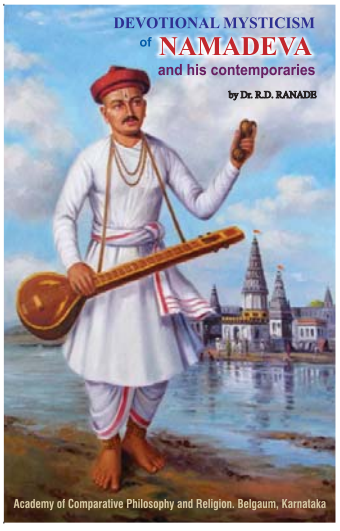

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